The History of the Fall and Dissolution of Christendom

BY DR. J. E. THOMPSON

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TO THE BLESSED MEMORY OF MY FAITHFUL AND LOVING WIFE, KATE STRICKLER THOMPSON, WHO SHARED WITH ME THE TOILS AND PLEASURES OF OUR MANY YEARS OF WEDDED LIFE, AS WELL AS ITS CHRISTIAN ASPIRATIONS, IS THIS VOLUME MOST AFFECTIONATELY DEDICATED.

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PREFACE

In presenting this volume, entitled "The History of the Fall and Dissolution of Christendom," it is not the author's wish to promulgate any new theory on the Apocalypse, nor is it his desire to support any of the many old theories. His purpose is rather to present a future history of the world and church by a translation of symbols and a transcription of the wonderful scriptures found in the Apocalypse which were given by God to show these things. He does so believing that this is the first time any similar treatment of these scriptures has been attempted, or that such a history has been undertaken. Therefore the reader will find that there is a great difference between this volume and all other books which are alleged to have been written on these same scriptures. This difference will be found to be largely from its use of Bible definitions in arriving at the meaning of its figurative words, and by this means translating and presenting a natural and comprehensive transcription of its scenes. This appears to us to be the only way to ascertain what its scenes contain. If God has not defined the symbols and figurative words used in describing its scenes, then it is not a revelation as it claims to be, and it is perfectly useless to attempt to read it. No one can guess the meaning of any figurative word; for if he did guess its meaning, he would have no way of knowing that he had guessed it correctly. We have, therefore, put aside all guesswork as to the meaning of figura-

tive words, which, of course, contain its symbols and hold the description and identification of its scenes. We claim no merit for this volume aside from such as may have been secured to it by the firm faith of its author, which has caused him to trust God to define all his figurative words and thereby show the meaning of every symbol which he translates and transcribes.

It may be that another one of the causes of the great difference between this volume and its predecessors, as well as all its contemporary books on these scriptures, is the fact that the author is not a preacher. He has treated these scriptures just as any ordinary "layman" with a little common sense would naturally do, and, to use a layman's expression, if he "comes out at the little end of the horn," there will be no preacher reputation for profound thinking to suffer. It is a new field on which no prior writer on the Apocalypse has yet entered.

Another characteristic which makes prominent the striking difference between this volume and all other books purporting to have been written on these scriptures is that the author has never taken kindly to, or looked favorably upon, the universal practice among writers on these scriptures of applying the future scenes of the book of Revelation to past historic events. The reason he feels justified in not doing so is from the fact that he has sought to find what each symbol represents before applying it. He has been unable to find a single scene or event in the Apocalypse, when properly translated, that he could prove had taken place in the past. He has not seen the proof of this

either in the Bible or in any book claiming that this is true.

The author has not written the things he would have preferred to find and transcribe from the Apocalypse; but he has written many scenes of sorrow and wretchedness, not from choice, but because he could not escape writing them and at the same time claim to be making an honest and true history of the things written in this wonderful revelation of God.

We thank the God of the Bible, who revealed these things, that he, in his mercy to man, did not reveal the time for these fearful scenes to come upon the world. We thank him that he has left the time for these great events to come upon the world veiled from men and has made their advent depend upon the good or the evil life of the nations. Man may, or at least it is possible for him to, postpone these fearful scenes for centuries by accepting the counsel of God and breaking off his great sins in wars, cruelties, oppression, and destruction of his fellow men. When the nations of earth accept and utilize the means which God has revealed by his prophets, and by doing so have thus put them beyond any experimental stage, then wars will cease, and they will not return to the world so long as the nations of the earth shall remember and honor the God who created man.

The author is pleased to send forth this brief history showing the crimson scenes which have been predestined by God to yet come upon the world as a punishment for the future wickedness and violence of men and nations. At the same time he rejoices to be able to show the hand of God in these scriptures pointing

to the means by which these scenes may be postponed for centuries. To postpone these great tribulations, the nations must learn justice, mercy, and peace, and they must exercise them. We speak confidently when we say that God has shown the means by which man can bring about a world-wide peace; and if he will only apply these means and diligently avoid the dangers God has pointed out, the world will know wars no more for centuries. We hope every one who reads this book will join in and help this great work for humanity.

CHAPTER I.

The Events of the Apocalypse Are Grouped Together, and Are to Quickly Come to Pass After They Begin. (Rev. 1: 1.) They Are Divided into Revealed Prophecies and Prophetic Events, Measured and Nonmeasured Time. The Millennium Is Not Revealed in the Word of God. It Is a Mystery, a Pure Prophecy. The Remainder of the Apocalypse Is, as Far as the Author Has Read, Revealed Prophecy.

Who among the hundreds of writers on the Apocalypse have ever read and really believed the things stated even in the first verse of that wonderful book? It has been ignored or annulled by many who have written books and commentaries on the things of the Apocalypse. Yet it is, of course, impossible to hold any position which is out of harmony with the words in this verse and not be out of harmony with every statement along the same line in the Revelation, or in the Bible for that matter. Why should we care what any scripture teaches, so we are in harmony with it? And to be in harmony with any scripture is to be in harmony with everything in both the Old and New Testaments.

"The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which

must shortly come to pass: and he sent and signified it by his angel unto his servant John." (Rev. 1: 1.)

The economy of God in the use of words in giving this scripture is remarkable. We doubt whether there is another expression in the English language with so few words which reveals or even states so many facts. Every word is literal. None of us can prove a word in this verse to be figurative by substituting a Bible definition for such word which will make better sense than the words do as they now stand. This is the only way the writer has ever been able to prove to himself or any one else when there is a figurative word in any Bible sentence.

This verse makes known the following facts:

1. The book is a revelation.
2. It belongs to Jesus Christ.
3. It was given him by God.
4. It was written to show things unto his servants.
5. The things to be shown are the "things which must shortly come to pass."
6. They are, therefore, the things which had not come to pass when the book was written.
7. They are "the things" of prophecy—unfulfilled prophecy—for these, like all prophecy, are things which must "come to pass." These things are predestinated to come to pass when God says they must come to pass. Nothing but prophecy is predestinated to come to pass by the God of the Bible. It always is predestinated to come to pass, and it consists of things which must come to pass, and nothing else.
8. The expression, "the things," means all the things under consideration, which are "the things" which

must come to pass, and which are, therefore, all the unfulfilled prophecy of the Bible.

9. The Revelation does not include a single event which had come to pass when the book was written, for it was written to show "the things which must shortly come to pass." A faith in this statement will keep the student of this Revelation from spending time in the vain effort of endeavoring to find a single event in the book which had transpired when the book was written. Such an event cannot be found.

10. "Shortly come to pass" covers a short or brief period of time. To "come to pass" is to begin and end. When qualified by the adverb "shortly," it means that when the things spoken of begin they will shortly end. This is the use and meaning of the word "shortly" in all its proper applications in the English language. Every authentic English lexicon so defines it. The Bible, the best of all authorities, never uses it to cover the full lifetime of a man. The longest time embraced by the word "shortly," when the time is definitely shown in the Bible, covers just fourteen years. Joseph, speaking to Pharaoh of the seven years of plenty and the seven years of famine, says: "And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass." (Gen. 41: 32.)

According to God's use of this word, then, we can safely say that when the first event in the Apocalypse begins it will not be more than fourteen years before *all* its things will have "come to pass."

11. This expression groups the things of the Revelation together and anchors their beginning not ex-

ceeding fourteen years from their end, which events embrace the coming of Christ in the clouds of heaven and the beginning of his reign on earth for a thousand years.

12. We emphasize the fact that "the things" of the Revelation are grouped together, for they are declared to be "the things which must shortly come to pass," which the Bible shows by its use of the word "shortly" not to embrace more than fourteen years from their beginning until their end, which will include the coming of Christ and the beginning of the millennium. This groups them all near the coming of Christ and puts all of them in the future without a doubt.

It is just as certain that not an event in the Apocalypse has come to pass and that they are all yet future events as it is certain that the language of the Bible, and God's use of it, is correct.

We are making no interpretation of our own, but this is the use and meaning God has given the language by the way he has used these words throughout the Bible. He who reads the following chapters of this volume can see the harmony between this verse and all the book; and, if he desires, he can know assuredly that it is correct by a further investigation of the scriptures along this line.

13. As the Apocalypse is a revelation of the unfulfilled prophecy when the book was written, and with full faith in the God of the Bible, being able to express himself correctly, and as his words do not show a scene in the Revelation to have yet transpired, as the reader will see, we know assuredly that not a prophecy has been fulfilled or was intended to be fulfilled

or come to pass since the Revelation was given. In harmony with this, no man who has made a claim that certain prophecies and scenes of the Apocalypse have been fulfilled has ever been able to define the scene by the Bible use of words which he claims has come to pass. If we do not know the Bible meaning and use of the words describing the scenes of the Apocalypse which we attempt to locate, it is certain we know nothing about them and cannot locate them until we learn. If we have not learned the God-given meaning of the words describing the beast of Revelation, for instance, how are we to know what we are talking about? We, of course, do not know. We can afford to believe God, without knowing much about the Apocalypse, when he tells us that its things, all its things, will end in a brief period of time after they begin. He tells us this when he encompasses their scenes in the meaning of the word "shortly." It does not take much knowledge here; it takes faith in God's word.

If the student of these wonderful, enlightening, and important scriptures will first learn something of the scenes of the Apocalypse themselves—what they really are—by learning the meaning of the words God has used in describing them, he will then be better prepared to decide whether they are past or future events. From our investigation we can assuredly say not one of its events has come to pass.

14. The things of the Revelation being predestinated by God and fixed to come to pass shortly before and with the coming of Christ, then not a word in the Apocalypse except John's salutation to the seven churches of Asia is addressed directly to any one liv-

ing or who has ever lived since the book was written. And yet it is addressed to all Christians in all ages as an audience. They were not to engage in or live amid its scenes, and yet they have the power and privilege to read and learn the things of the prophecy and be blessed by treasuring this knowledge in the heart. Such knowledge of the future gives light and comfort and faith to the servants of Christ, as they by this means can look upon the mighty works of the nations through the ages of the past. Those ages have been ages of seed sowing, planting, budding, blooming, and growing into full-grown prophetic trees, with their ripening fruit, for the prophetic harvest, when God, because of the wickedness of man, will send the crimson scenes of wretchedness and horrid tribulations to purify and purge the earth for the coming and abode of Christ, at which time wickedness and wars will cease for a thousand years.

Let us emphasize the fact that an intelligent faith in the words of this first verse relieves the student of the Apocalypse of the vain effort to find any of its events in the past, for, as we have seen, God groups all its scenes near the coming of Christ; and the purpose of God was to show the things which must come to pass, and *not* to show things which had come to pass. To do this, his servants, under his providence, must and will learn to understand the written revelation by the time or before its things to be shown exist and can be seen. Nothing is more certain than that when the events of this revelation begin it will only be a few months or years before they end, for these expressions do not cover ages and centuries or

many years, as commentators on this book have made it do.

Which shall we accept, reader—God's own use of this expression or the strained and unnatural use and meaning given it by man? If one man has a theory on these scriptures which requires an unnatural enlargement of the word "shortly" so it will embrace five centuries, and another has a theory about the beginning and end of the things of this revelation which requires the meaning of the word "shortly" to cover fifteen or twenty or even more centuries, who must we believe is correct? God's use of the word "shortly" in the Apocalypse does not cover much over half of fourteen years, according to our reading. From the best chronology of its events, we can but regard its time as covering but little more than the twenty-three hundred days of Daniel. (Dan. 8: 14.) This is less than seven years.

There are some similar expressions in the Scriptures which, without proper comprehension, appear to differ somewhat from the expression under consideration and to cover a long period of time. Take, for instance, Rev. 22: 10: "And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand." The time for what is at hand? The time for revealing the prophecy of God is at hand; the time to leave the words of the prophecy unsealed, open, revealed, is at hand. This is what this scripture says.

"And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end." (Dan. 12: 9.) The time for the full revelation of God was

not at hand in the days of Daniel. The time to reveal all the great events which Daniel sought to know and which he and other prophets foretold was not then at hand. Many prophetic scenes were left sealed, in a mystery, until the time for the Apocalypse to be written had fully come. When that time had come, the words of the prophets were turned into a revelation. To John it was said, "Seal not up the words of the prophecy," for God's time is at hand to finish the revelation to man. With the revelation complete, with the law of Christ complete, with all God's prophecy revealed, John next says: "He that is unrighteous, let him do unrighteousness still." (Rev. 22: 11.) No other revelation will be needed by the righteous. No other can help the unrighteous.

"Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end." (Rev. 22: 12, 13.) We must stand by these words just as given. They show us that the people to whom he here says he will "come quickly" will be living at his coming. "Alpha" and "Omega" are figurative, and he translates them. All other words in this scripture are literal, and no man can translate them or substitute words making better sense from the Bible use of the words. Because we do not understand the meaning of a word or sentence is no reason why we should call it "figurative," but there is no better reason why we should not call it "figurative" than not to understand it. When we call a word "figurative," it devolves upon us to prove it to be such by substituting its Bible definition.

"Be patient therefore, brethren, until the coming of the Lord." (James 5: 7.) James was infallible and was not looking for the Lord during the lifetime of the brethren he addresses; but he knew that patience ceases with human life, as well as time itself.

We must and can learn whether or not some of the expressions in the Bible are literal or figurative from experience; and to do this, we must not forget that all the writers of both the Old and the New Testament were infallible under the guidance of the Holy Spirit. When we read a statement by the apostle James, saying, "The coming of the Lord is at hand," or his coming will shortly take place, we may legitimately see if it is in harmony with the facts. If James aimed to tell those he addressed that the coming of Christ in the clouds of heaven to begin his thousand years' reign was at hand in his day, then there is nothing more certain than that he was mistaken, and, therefore, anything but infallible. But he does not say Christ's coming in the clouds of heaven is at hand. If he had said this and used these words literally, we know absolutely it is not true. Experience has taught us this. God made man, and he made him infallible in some respects. Man knows the things he has experienced in an infallible way, and we say, with all veneration and reverence, that we believe man is as infallible in some of his knowledge as God himself is. Man knows he ate his breakfast or dinner to-day with the same certainty that God knows the same thing. To say this is only to magnify and honor God in his infinite greatness and power when he made man. It was a much greater work of God to make man and

endow him with powers to know, and to know infallibly like he does, than it would have been to have made man without these great attributes. He made man to know, and he does know, that the end of twenty centuries, when it first begins, is not an event that is at hand or imminent. He knows that human language, when charged with a meaning, is infallible and immutable, and that the words which express a short time do not express a long time.

Language is and must be standard to be intelligible; therefore a long time cannot be expressed by words embracing only a short time. The fulfillment of any event twenty centuries away cannot be truthfully said "to be at hand." Man, in his knowledge of the correct meaning of words in his language, if properly acquired and if correctly supported and confirmed by his experience, is as infallible in the knowledge of the meaning of statements when he comprehends them as he can be as to whether or not he ate or drank at a given time. Then, how are we to harmonize this statement with the facts? Any view will and must dethrone the infallibility of any one which has him teaching that an event eighteen or twenty centuries away is at hand or will shortly come to pass. It is untrue and never was taught by inspiration.

The word "hand" is undoubtedly a figurative word as used here. It means "law" throughout the Bible where used in a figurative sense. "That a stone was cut out of the mountain without hands." (Dan. 2: 45.) The context shows the church was taken out of the mountain—the Jewish nation—without law. It was done by God himself by a miraculous process and

not by any known law. "To do whatsoever thy hand and thy counsel foreordained to come to pass." (Acts 4: 28.) Substitute the word "law" for "hand" here, and it is in harmony with every other scripture in the Bible. The foreordinations of God are always fixed by God's laws, which are immutable.

"While thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus." (Acts 4: 30.) Peter prays God to heal by extending his hand or his law for healing, and, in addition thereto, that signs and wonders may be done; but it is not in conjunction with the hand or the law. Miracles are without law; healing is by law, but may be hastened or executed through the use of law by miracle.

Then this expression of James, when translated by God's figurative use of the word "hand," reads thus: "The coming of the Lord is with law," or with the time fixed or to be fixed by God's decree in law. The preposition "at" denotes nearness or present or with. This puts James in harmony with all scriptures as well as the facts; and, like Paul, James shows himself to be without any knowledge of when Christ will come. No inspired man ever knew when Christ will come.

When James wrote this sentence, God knew that Christ would not come to earth for many centuries, as experience shows. Christ says: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." (Matt. 24: 36.)

Then if God, as the above scripture shows, did know that Christ would not come to earth for many centuries, why did he have James to use the expres-

sion, " for the coming of the Lord is at hand? " This is not true in a literal sense, as we have seen; but it is true with the figurative use of the word " hand," as we have also seen. Thus, this being a correct expression and making known a fact, if man did not understand its real meaning, it was not God's fault, for Christ had made the above statement before James wrote this expression and the truth of the figurative use of the word " hand " was fully revealed. We can rest assured that God has never deceived man that good might result thereby to man; but he can, and probably in this instance has overruled any ignorance of man from not seeking and finding the real truth here, and caused good to come to man.

It shows us the infinite wisdom and greatness of God, that he can speak to his creatures when in ignorance as well as in acquired knowledge of a fact, and his word keep in touch with them in both these as well as in all conditions, without its being possible for man to truthfully accuse him of deception. God holds man responsible only for his opportunities and the talents given him and the use he makes of them in the different conditions and walks of life. Thus God could bless man in allowing man to cling to a statement in misapprehension and helplessness which would appear to him as an immediate flaming sword to restrain him in the temptations of life. But he blesses man with a stronger faith, a purer life, and a clearer vision of the goodness and greatness of his Creator as he acquires the true meaning of each and every word and revelation given him. God knew that the more difficult the attainment to knowledge of his word, the

higher man would in his heart exalt him; and thus the more reverence, veneration, and honor it would cause man to bestow upon his Creator, and the more eternal and immovable would be the blessings to man. Besides this, God never elaborates in his use of words or repeats by inspiring two or more men with the same knowledge. (See Acts 15: 7-21.)

Paul denies this statement as here made by James as being literal, and he denies the literalness of all other statements in the Bible like it. Paul is in harmony with all other statements in the Bible on this line and is clearly in harmony with the facts. He says: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *just at hand;* let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed." (2 Thess. 2: 1-3.)

We have given the history of this falling away in its proper place in Chapter XIX. of this book, and it shows that some twelve hundred million professed Christian believers repudiate their faith, reject the Bible and the God of the Bible, at the time the falling away takes place. It will be near the coming of Christ in a miraculous age, and it is a thing yet to be. Paul did not claim to know when Christ would come from the heavens to earth, but he shows the signs which will surely precede his coming, and they are all yet to transpire.

Millennium. The reign of Christ on earth for a thousand years is merely foretold, mentioned, and it not described; and it is, therefore, a mystery, like the prophecies foretelling the setting up of his kingdom were, and its history is not revealed any more than the heavenly existence. Its duration is stated definitely, and it is fulfilled on earth; and we, therefore, know it will be a thousand years of earthly dominion and rule of Christ. When God has foretold events without describing and detailing them in a written revelation, he has done so that men might believe the mere fact that they would come to pass, and literal prophecies were not to show the events themselves or enable men to understand or see them by means of the words of the prophecy when they did transpire. On the other hand, a revelation is for the purpose of showing the thing with such clearness that when it comes to pass, and at the time it exists, all who have read the revelation and see the event can know it is the thing revealed. This is the difference between a prophecy and a revelation. The word "revelation" excludes the idea of a chronology of past events, for writing the events of the past is recording past history and is not a revelation. In harmony with the idea of a revelation excluding all past historic events, certain expressions in the first chapter of the Apocalypse strengthens this meaning and places it beyond all doubt that all events which were history and had transpired at the time the Apocalypse was written were completely and clearly excluded from the book.

"What thou seest, write in a book and send it to the

seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle." (Rev. 1: 11-13.) "What thou seest, write in a book." John had seen none of the things to be written; and this injunction, therefore, embraced all the things which John was to see in these visions and which are written in the book. The verb "seest" is future and places the act of seeing as a future act. But when John had turned and seen this vision of Christ standing in the midst of the seven golden candlesticks, the angel then says to John: "Write therefore the things which thou sawest [which was the angel of Christ standing amid seven golden candlesticks], and the things which are, and the things which shall come to pass hereafter." (Rev. 1: 19.)

These directions to John define and circumscribe the things to be written in the book—the things existing at that time and the things to exist later. They include the vision of Christ standing in the midst of seven golden candlesticks, the things which are (that is, the things which existed at that time), and the things which shall come to pass hereafter. The truth we wish to emphasize here is the fact that not a single event which had transpired in all the past, prior to the time the book was written, could have been put in the Apocalypse without the great apostle transgressing his

instructions from Christ. He never did such a thing. To look for any event in the book which had transpired prior to the time John wrote the book is to look for a transgression on the part of the great, the beloved, and the much-honored apostle. Let us cast aside as not only worthless, but as hurtful, each and every theory which assumes that a single event which had transpired prior to the time the Apocalypse was written can be found transcribed or brought forward from its place in the history of past events and placed in this book called a "Revelation" without the beloved apostle being instructed to do so. He was never instructed by the Lord to transcribe even the greatest of past events. He was never instructed to write in a symbolic form or otherwise and put in this revelation or more than refer to even the history of the birth of our Savior or his death and resurrection, for they were historic things and of the past and had no place in this or any other real revelation. Things once revealed cannot be revealed a second time.

Therefore to wait for the fulfillment of the things of the Apocalypse, for a knowledge of them, in the face of these plain statements of God, is to practice the same foolishness that he does who expects to behold the future state after death and then makes preparation for eternity. He who waits to see these revealed prophecies revealed again by inspired teachers, or by any other means whatever, or teaches others to do so, is proclaiming a vain, hurtful, and speculative theory; and, if successful, he will wake in the great morning of eternity in the presence of Jehovah to lament his

works, which will be burned like wood, hay, and stubble.

The preceding pages present to the reader the method the author has pursued in treating all the scenes in this volume. There is a multitude of men who may not be able to believe the fact that all the scenes of the Apocalypse are grouped together, covering a short period of time, as the word "shortly" shows; but we do not believe there is one who can show that the scenes of the Apocalypse cover a long period or that a single one of its events has yet transpired. My dear reader, do not accept any man's views which he cannot prove by the Bible and which are out of harmony with this or any other scripture. All the scenes transcribed from the prophecy into this volume clearly show the reader that they are fully in accord with the natural meaning, which is the Bible meaning of the word "shortly" found in the first verse of the Apocalypse.

We will take for investigation in our next few chapters the metallic image of Daniel (chapter 2), which we will show is yet to transpire and will be fulfilled near the coming of Christ, as the Apocalypse fully shows, and which is a part of its scenes.

CHAPTER II.

The Prophecy of Daniel Given in an Image Composed of Four Metals Has Never Yet Been Fulfilled. The Word "Kingdom" Defined. What Do the Four Metals Represent?

"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath

he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2: 31-45.)

We shall treat the image in this vision as though Daniel had told us it was the image of a man, for it has all the parts of a human body. Arms are never

said in the Bible to belong to any animate thing except a man. We, therefore, conclude that the image seen by Nebuchadnezzar was the image of a man, and we shall regard it as such in this book.

What is the image of man? The image of man is the union of all the visible—and, therefore, external and material—parts of a man into a body in the exact shape of a man. All images are without spirit or life. They are always inanimate. If the image of a man had life, it would be a man or a supernatural thing. When Nebuchadnezzar saw this image of a man, he saw the gold, the silver, the brass, the iron, and the clay united into one body, in the exact shape of a man, without spirit or life; for it takes the union of all the external and visible parts of a man to make such an image. The head, the breast and arms, the belly and thighs, and the feet and legs entered into and composed the image. The failure of any one of these parts to be present in union with the other parts would destroy the image. For a number of things or parts to make one image, like this image, they must be united into one body.

If it is true that an image must exist with all its parts in union to be the image of a thing which has but one body, then the thing represented is the same way; it must exist with a bodily union of all its parts to be like its image. This is as true as it is true that human language has a fixed meaning.

God himself saw the importance of his people comprehending the fact that the union of all these parts into one body composed the image of this vision, and that, therefore, the four kingdoms would be in as per-

fect union as the parts of the image representing their union. He has emphasized the fact that all four of the metals were in union and composed the body of the image at the time it is smitten by the stone from the mountain, and that that union was as perfect and complete as the union of the different parts of a human body is perfect. He says: "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together." (Dan. 2: 34.) This is a plain statement that they were together. Daniel says plainly that the stone smote the image—it smote the image, the whole image—and it smote the image on the feet. He next says that all these parts were broken to pieces together. He tells us that the gold, as well as the iron and clay, the brass and silver, were all smitten by the same thing at the same time, and they were broken to pieces together at the very time they were smitten. God tells us that all the parts of an image must be in union to make an image. He does so by telling us that man is an image. (Gen. 1: 27.) We all know that all the parts of a man are in union; otherwise he would not be a man or an image. The kingdoms which the metals represent must be the same way to fulfill this prophecy. We may by our theories locate this collision between the stone and the image in the past, but we will never be able to sustain our conclusion, except by showing that the four kingdoms, like the four metals, all existed in a federation, and thus were united into one body, or image,

at that very time. This is the proof which points to the time of this great event with an unerring and unmistakable certainty, for this was the very object of God in giving the image of this vision. It was to show the condition of the kingdoms of earth at the time they would be smitten by the kingdom of God by showing the exact relations that would exist among the four kingdoms at that important and particular time. It foretells a federation that will exist between the four kingdoms, and thereby shows the exact conditions of all the kingdoms of the world when the time shall come for the enactment of this, among the greatest of human events—the collision of the stone with the image—the collision of the kingdom of God with the kingdoms of earth. Yet, in contradiction of all these facts, it is said the four great dynasties, which preceded the coming of Christ and the setting up of the kingdom of God, formed this image. These four dynasties were, first, the Babylonian empire, under its several kings; second, the Medo-Persian empire, under its kings; third, the Grecian empire, with its kings; and, fourth, the Roman empire, with its kings. In the Bible sense of the word any ruler is a king, and we in this book so use the word "king." If these four dynasties were represented by the four metals, then some time during their existence, as well as the existence of the kingdom of God, they were all in union and made one body, represented by the union of these four metals "together" in one body. To show that these four dynasties were represented by the four metals, we must show that their bodies were in union, in a federation under one and the same con-

stitution, and made one body at some time during their existence and after God's kingdom arose. This is just as necessary and true as it is certain that Nebuchadnezzar saw a great image, with one body, composed of these four metals. Nothing but a federation of the kingdoms of earth can represent such an international union of kingdoms.

If these four great dynasties were represented by the four metals, then it is necessarily true that this collision occurred in the past; and when it took place, then were the Roman, the Grecian, the Medo-Persian, and the Babylonian empires "broken to pieces together" by the church, and they became as the chaff of the summer threshing floors. Where is the history of such an event? When we thus hold to the plain statements of the prophet and apply these dynasties to the places of the four metals at the time of the collision and as presented by Daniel, we cannot avoid seeing this theory is untrue. Every schoolboy who has read the history of these four dynasties knows that they never at any time existed together or were ever smitten by the kingdom of God. Neither were they ever smitten by the church either in or out of union. Nothing but the imagination of man has ever taught such a theory. The head of gold, the Babylonian dynasty, had passed away some centuries before the Roman empire (the iron) arose, and this makes it perfectly certain that they never were in union with each other or with the other two intermediate empires. Therefore these four great local empires were not represented by the four metals of this vision. It is said that the prophet intended to teach that "the four kingdoms

would merge one into another," and thereby continue to exist together in some unexplainable union. This is a pure invention. It is an act of the imagination endeavoring to apply the metals to the wrong things. There is nothing more certain than that, if Daniel intended to teach such a lesson, he made a complete failure, for he never used a word or expression which contains this idea. He does not show the head of gold merging into the breast and arms of silver, neither does he show the breast and arms of silver merging into the belly and thighs of brass or the belly and thighs merging into the feet and legs of iron. Neither did these dynasties do this. Neither is it in the nature of an image of metals or any other material body to disappear from earth by such a process. But, on the contrary, he shows the gold remaining gold to the end; and so on with each metal, all existing together at one and the same time and becoming as the chaff of the summer threshing floors "together." He shows the head existing as gold with the other metals at the very time the feet existed. This theory is not in harmony with a single fact stated in the vision, and we can but regard it as purely a lesson from the imagination. This statement is stoutly affirmed by many schools and colleges attempting to teach these scriptures. It is true that Daniel says the things represented by the four metals and the stone and called "kingdoms" were to arise at different times, and he also says that the image composed of the four kingdoms was to be broken to pieces while existing as an image after the fifth, the kingdom of God, arose. He does not say

when this is to take place—does not set the time for this union, or this collision.

This merging theory has been accepted and taught by many good men, but it is entirely out of harmony with the words and figures used by the prophet. Take this image just as given by Daniel, and if we should see it in reality standing before us in all its splendor and terrible majesty, and its head of gold should merge or disappear from our view and really enter into and become a part of the breast and arms of silver, we would be perfectly astonished, completely dumfounded. We would doubt our own sense of seeing. We would know we had seen a miracle take place, for there is no natural law within these metals by which such an unnatural transition could take place. We would, therefore, know the head of gold had disappeared by a miraculous process, and so on down to the feet; the same extraordinary process would be miraculous. If it is a fact (which it is not) that the four empires named merged one into the other, then it is perfectly certain they were not symbolized by this image, for the metals of the image never merged one into the other.

The stone smote the image when all the metals were in union, and it smote the feet, composed of iron and clay; then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and they all became "like the chaff of the summer threshing floors." Daniel, by this statement, nullifies this theory completely.

Another claim of proof advanced that these four great dynasties were represented by the four metals

is that Daniel actually calls two of them in chapter 8: 20, 21 by the names of the people of two of these empires. This is true. He represents the second and third kingdoms by two beasts, and calls one "Media and Persia" and the other "Grecia." A dynasty is always a kingdom embraced in a form of government, and is correctly called a "kingdom." But it is equally true that a kingdom is not always the same local dynasty or empire. The same kingdom may exist in many countries, among many nations, at one and the same time or at different times. The word "kingdom" may be, and often is, used, as it is here by Daniel, without reference to any locality or nation. God was to set up his own kingdom at Jerusalem, and he did so, and he called it the "kingdom of God." That kingdom is the same kingdom to this day, without any change either in the name, constitution, or characteristics, he gave it in that age, even though the nationality of the people among whom it was set up and established has, like the four dynasties, long since passed away. The four kingdoms represented by the four metals now exist and will continue and be existing with these names up to the very coming of Christ, as well as his own kingdom.

Men have created many theories and proclaimed them from pulpits innumerable, and have written essays and books on these prophecies, apparently without even taking the trouble to find what the prophet meant when he used the word "kingdom." When Daniel used this word, he had in his mind a literal and indelible form of government. When men have written books on this prophecy and used the word "king-

dom," they have failed to grasp the prophet's meaning. They have, as far as the writer knows, universally applied the word "kingdom" to four figurative kingdoms, four local kingdoms, four dynasties, and not to the real kingdoms. Local kingdoms, like local churches, are all representative. The people of both these kinds of institutions personify and show the form and life of the kingdom, and thus make visible to human perception the character, spirit, and form of dominion within them, which is the kingdom. Daniel used the word in no figurative sense, but he applies it here to literal kingdoms, which can exist for ages in one or many localities and nations and peoples. He applies it to four forms of government. The word "kingdom" has not been used in the Bible a single time where it does not directly or indirectly refer to a form of government. A human kingdom, or form of government, to be effective and active, must have a ruling head, composed of one or more men; it must have a body, composed of law-abiding people; and, of course, all kingdoms, or forms of government, must occupy territory. The prerogatives of all kingdoms are legislative, judicial, and executive. Every kingdom is a form of government, and it may be embraced in a constitution and form of laws. One man may represent a kingdom, and does, if he holds all the prerogatives of the form of government or kingdom.

"Thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth." Daniel here called Nebuchadnezzar "the

head of gold," and he says the next kingdom will be "inferior to thee," and another third kingdom of brass, and a fourth kingdom shall arise. He thus indirectly calls Nebuchadnezzar a "kingdom." Daniel calls Nebuchadnezzar "the head of gold," and tells him that the head of gold will be broken to pieces with all the other metals. Was the man, the king, Nebuchadnezzar, broken to pieces with the Medo-Persian, the Grecian, and the Roman empires, after the stone was cut out of the mountain, after the coming of Christ and the setting up of the kingdom? There is no one who knows anything of the history of this man and these kingdoms who does not know that Nebuchadnezzar never lived to see the rise of even the Medo-Persian empire, much less the Grecian and Roman empires. When the last of these three kingdoms came on the earth, Nebuchadnezzar had been dead for centuries; and there is nothing more certain than that neither his body nor his spirit was broken to pieces by the kingdom set up through Christ, or that he became "like the chaff of the summer threshing floors" in any sense by being smitten by that kingdom. Nevertheless, it is certain that Nebuchadnezzar was the head of gold, the first kingdom, the Babylonian kingdom, in some sense. It is also true that the thing which Daniel called "the first kingdom" and addressed as "Nebuchadnezzar," and which we define as "a form of government," did exist at the time the stone was cut out of the mountain, at the coming of Christ and the setting up of the kingdom of God or after that time, or it could never be smitten by that kingdom. Unless the head of gold, Nebuchadnezzar, the first kingdom,

or form of government, existed after the kingdom of God was set up, that kingdom could never have smitten either Nebuchadnezzar or the thing he personified and which was represented by him as well as by the head of gold. Then, in what sense was Nebuchadnezzar the head of gold? Nebuchadnezzar was the head of gold in the same sense that George Washington, together with all the other officials of the United States, was the kingdom, or government, of the United States when he was President. The President, with the other officials, is often, and correctly, called "the government of the United States." They are the government of the United States in a true, but representative and figurative, sense, for they represent every prerogative of the kingdom; and this is just what Nebuchadnezzar did. He was lawmaker, judge, and executor of the kingdom, as his history shows; and he thus held in his own hands the prerogatives of the kingdom of Babylon. He was in a correct sense called "the head of gold," or the kingdom. One man, holding all the prerogatives of a kingdom, is the kingdom, or government, in as full and complete sense of the word as a body or number of men, holding these same powers, are the kingdom. Let the reader remember the fact that God has never called any king a "kingdom" unless he held all the powers and prerogatives of the kingdom within himself. A kingdom is a form of government, and its prerogatives may be held by one or many men.

Nebuchadnezzar was the head of gold, the kingdom, in the same sense that the disciples at Jerusalem or Corinth or Ephesus were called "the church of

God." They, like Nebuchadnezzar, personified the form of government, or kingdom, and represented the kingdom with its powers and life and form of dominion. These churches, like Nebuchadnezzar, have long since passed from earth; yet the kingdom, which they personified, is here to this day.

Every kingdom which is perceptible to man and distinguishable from another kingdom must be a dominating power, with a specific form of laws. The power of dominion depends on the body and form of government. The form gives the power and strength to all animate things; and the form of a kingdom, therefore, makes, and is, the kingdom in the sense used here. A kingdom can, and does, pass from one people to another. It is handed down and perpetuated through ages and centuries. The kingdom of God first came upon the earth in the person of its King, the Christ. In him dwelt the word of God, which gave form and cast to the kingdom of God, and the perpetuation of that form has perpetuated, and will perpetuate, his dominion. The body of his kingdom has changed with the generations of men; but his kingdom is indelible, unchangeable, for it is form and life in immutable laws. It is God's form of government. To lose the form of laws is to lose the kingdom, for they are inseparable—they embrace the kingdom. This kingdom was to be an everlasting kingdom, and it has now existed through many centuries and has worn for its body many generations of people. It has at all times been a dominating power, a dominion over men, with a body composed of one or more men, and with a form of laws which has distinguished it from all other

kingdoms and held its life and individuality. The other four kingdoms, like the kingdom of God, expressed by the same word, the word "kingdom," were not to pass from the earth with the people who first personified them; but Daniel here shows us that they, like the kingdom of God, are to exist without a change of name or characteristic, not noted by him, until they are united into one great body and are smitten by the kingdom of God. These four dynasties never fulfilled this prophecy, but the four kingdoms, or forms of government, they introduced into the world will yet do so when this prophecy is fulfilled. When Christ was on earth and walked among men, the kingdom of God was in his person and was among men. He was the kingdom. When Daniel said to Nebuchadnezzar, "Thou art this head of gold," he did so because in Nebuchadnezzar dwelt the prerogatives and form of laws of the first human government recognized by God or said by him to be a distinct and permanent kingdom. Then when Daniel used the word "kingdom," he applied it to a specific and distinct form of government, or dominion, and not to a dynasty personifying that form of laws. He tells us that there would be three other distinct kingdoms which would follow Nebuchadnezzar, and they would be as diverse and different one from the other as the four metals were different one from the other. The difference between two or more kingdoms is marked and visible to men only by the difference in the forms of the government, which exists in its laws and is manifested in the life of the people which it rules. The body, or location of a kingdom, does not make the distinction

between kingdoms; but when people in a given locality change their kingdom and assume another, they do so by discarding one form of government and adopting another, and not by moving to another territory. The form of government now ruling in England, if adopted by the United States, would not be the same kingdom that is now in force in the United States, though it might cover the same territory and embrace the same people. Neither was the kingdom, or form of government, of Media and Persia the same kingdom used by the Babylonians; yet the history clearly shows it embraced the same people and territory. Neither would the adoption of any other form of government by the people of the United States destroy their present form of government as long as it existed in the minds or writings of men. A kingdom cannot be destroyed except by blotting it from the minds and written words of men. This can be done only by superhuman power.

When Nebuchadnezzar passed away and the succeeding kings and people of Babylon were overrun by another people, with a different kingdom, or form of government, it did not destroy the head of gold. the kingdom, or form of government, called "Babylon," which was invented and personified by Nebuchadnezzar. That form of government, like the other three, has been perpetuated and handed down from generation to generation. It exists to this day, and is strikingly represented by the United States of America in its provincial character, with one President, or king, ruling over many governors, or kings. This form of government, like the other three kingdoms of the vision, will continue to exist even after the time

when it and the other three kingdoms, or forms of government, will unite the people of earth into one great body, or federation, under their four forms of government (though they will exist at that time in many localities). They will thus, in their prophetic course, prepare the world for a collision with the kingdom of God and the fulfillment of this prophecy. In the sense in which the word "kingdom" is used here (and it is the only literal sense the word contains) it means nothing but a form of government with a body in which a spirit of dominion can dwell. Every kingdom is a form of government, regardless of the territory it occupies or the people who compose its body. We thus find that the four metals did not represent four dynasties or four great empires, but they symbolized the four forms of human government or four kingdoms introduced into the world by the first king of each of these four dynasties. The metals did not represent the people and territories, with their many kings and wealth, in these four local empires; but they symbolized the four forms of government introduced by the first kings of these four dynasties and which ruled these people. When these four great empires passed away, with their people and kings, they left in the world four indelible kingdoms, four forms of human dominion, which God named from the four dynasties that introduced them, and still calls them by their respective names and will continue to do so until the coming of Christ. (Dan. 8: 21-27.) The reader can see that the author has no theory of his own on these prophecies, but he is following the plainest and most literal meanings of the words used by the prophet.

CHAPTER III.

The Difference Shown in the Four Kingdoms or Forms of Government, which Are Said by Daniel to Be as Different One from the Other as the Four Metals. Their Condition After the Collision. Their Universal Reigns Are Yet in the Future.

What are the characteristics, the distinctive features, of the four forms of government which could be said to be as different from each other as the four metals of the image which represented them? We note only a few of the characteristics of each kingdom.

The first form of government introduced by the first king of Babylon was a sole monarchy, a dominion of one man, or ruler, over many kings and nations. It was a provincial form of government, wherein the supreme powers and prerogatives of the many provinces of the kingdom dwelt in one man. Hence, Daniel said: "Thou art this head of gold;" "thou art a king of kings." When we call a king a "kingdom," we must know he is a kingdom by his holding all the prerogatives of the kingdom. "The kingdom of God is within you," or "in the midst of you." (Luke 17: 21.) It was in Christ, the King.

The second is a division of sovereignty under two kings, a dual monarchy, united by one constitution. The union is for the support of the whole body. The

consular form of government is an extraction from this form of government. It has immutable laws, which characteristic is now suspended by the power of the "seed of men." This was the form of government introduced by the Medes and Persians, and God calls this form of government "Media and Persia" even later than this time. (See Dan. 8: 20.)

The third was another form of monarchy, wherein the prerogatives of a monarch were shared by many great families, now called "the aristocracy of the kingdom." This form of government was introduced by the first king of Greece, and God has named this form of government "Grecia." (See Dan. 8: 21.)

The fourth, the iron, was democracy, or popular sovereignty; and it was different from the others in that the sovereignty and prerogatives of the kingdom dwelt in the representatives of the great body of the people. In this form of government "they of the people," the representatives of the people, rule and hold the prerogatives of the government. This kingdom was introduced by the founders of the Roman empire.

These are the only forms of government ever invented by man with prophetic notice and predestinated destinies; they are the only distinct human kingdoms ever used by the human family since the rise of the Roman empire, and they all exist now, and their origin and number was complete at the rise of the Roman empire. They will continue to exist, subject to their many prophetic changes and modifications, until a few years after this prophecy is fulfilled. No history points to any people whose form of government was not

modeled after and partook of the fundamental principles of these great model kingdoms. They to-day embrace the people of all the earth under their many local dominions, for there is not now, and never has been since the beginning of the Christian era, a human kingdom on earth that did not, in fact and reality, figuratively and personally represent the form of one or more of these great kingdoms. From the Babylonian kingdom to the present day, a period of twenty-five hundred years, there never has been but four human kingdoms on earth with distinctive power to receive prophetic notice. They now embrace, under their several dominions, every nation and people of earth. In our next chapter we will show some of their prophetic changes, which are very great.

Every local kingdom has for twenty centuries represented the fundamental principles of the form of one or more of the four kingdoms invented by the first kings of the four great empires which preceded the setting up of the kingdom of God. The church of God has existed since the day it was established—has taken its form from the primitive church introduced and established in Jerusalem in harmony with prophecy. All the prophets who have spoken on these things tell us that these four great model kingdoms which arose before the beginning of the Christian era, like the fifth, the kingdom of God, would exist through all these centuries and be here near the coming of Christ, as we will see later. While they have been greatly modified and changed and blended with each other, as Daniel foretold they would be, it must be a fact that no man or people have ever been able to invent an

entirely new kingdom. The United States is a blending of the first and fourth. Christendom has inherited all the four forms of government, which now govern and control the many nations and peoples of earth, from her heathen ancestors; and Christendom now wears these heathen forms without a fundamental change not clearly noted and specified in this vision of a heathen king. The dominion of these four kingdoms reaches from the rise of Babylon to the millennial reign of Christ.

That the collision of the kingdom of God with the kingdoms of earth is yet to transpire is certain from the fact that there never has been an international union, a federal government, embracing all the people of earth in one body, that could be represented by one image. They have in all the past ages composed the many bodies of these four kingdoms, and not one body, in which these four kingdoms which now rule the world and embrace her people will yet be united.

When this body is formed, for it to be like the image, it must be an international federal union of all the kingdoms of the earth that are modeled after either one of the four kingdoms in the image. They will be united by an international federal law which will bring them into one body; yet each and all will wear its distinct form of government. This international union, this federation of the four kingdoms, embracing their many local kingdoms, will embrace all the local kingdoms of earth (see Dan. 2: 38), and they will make one body, for no other union of kingdoms could be like the bodily union of the four metals as given by Daniel. For two or more distinct kingdoms to be

united into one body, with the same difference existing as is represented by the four metals, it can be nothing but a federation of kingdoms, with each holding its own characteristic form of government. It is a union very much like the union of the States of the United States of America by a common or federal law (with a variation of form of laws in each), which law will be international and embrace every local kingdom of earth that wears the form of government of either of the four great model kingdoms introduced by the first kings of Babylon, Medo-Persia, Grecia, and Rome.

Another condition shown in this vision makes it equally certain that this collision has never yet taken place—that is, the condition found in the four metals immediately after the collision. After this event, the prophet says: "Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors." When the laws of a kingdom which alone unite its people are dissolved, they then become "like the chaff of the summer threshing floors." When the laws of cohesion and union of the body of a kingdom are dissolved and the people are freed from their bond of union, they are in a state of legal dissolution, which is a state of anarchy or a spiritual wilderness. This condition has never yet been fulfilled. There is no human language that can describe a legal dissolution, or state of anarchy, more forcefully than that used here by the prophet to show the result of this collision. He says, as a result of the smiting of the image by the stone, that all its parts became as the "chaff

of the summer threshing floors." This condition in a kingdom is the existence of an interregnum, and no human language can emphasize or make this plainer. This condition throughout the earth has never yet arisen from any kind of antagonism between the church and a federation of all the kingdoms of the earth. The time of this collision is said to have been when the kingdom of God was first set up on earth. But there is not the least proof of this, and it appears to be wholly an invention. The kingdom of God at that time never smote any kingdom; but, on the contrary, the Roman emperor, Nero, and others, did cause many Christians to be put to death. If this event is in the past, then the kingdoms of earth were at some time in the past united into one body, and they were, while in that union, smitten by the kingdom of God, and, as a result from that smiting, they went into a state of legal dissolution as perfect and complete as the legal dissolution of an image of metals is perfect and complete when it has become as the dust or chaff of the summer threshing floor. Daniel tells us by this expression that all the parts of the image were dissolved and its particles became as chaff before the wind, which condition is a symbol of the wildest and most appalling state of interregnum that human language is able to describe.

Our conclusions from the plain statement of this prophecy are:

1. That while men may mutilate, modify, and change these kingdoms, yet there never has been, and never will be, but four kingdoms, or forms of human govern-

ment, invented by man, with an existence after the Roman empire.

2. That they will at some time after the setting up of the fifth kingdom, or form of government, which was the kingdom of God, be united into one body, or become a federal government.

3. That at the very time this union is complete and all people are embraced in the four kingdoms in one union, one body, one image, the church, or kingdom, of God will collide with them.

4. That, as a result from being smitten by the kingdom of God, they will become as the chaff of the summer threshing floor, or be thrown into the wildest state of legal dissolution or anarchy.

If these plain statements of Daniel are to be taken as true, then there is nothing more certain than that these conditions have never yet been, and that, therefore, this collision has never taken place in the past and is a thing to be looked for in the future. These four kingdoms have embraced, and will continue to embrace, all the local kingdoms of earth; and finally all the nations of earth will be united in one body by an international union, and during the existence of that union they will be smitten by the church in a manner like the collision of a stone in its descent from a mountain against an image of metals, and, as a result of that collision, they will pass into a complete and perfect state of interregnum.

The Power and Extent of Dominion of These Kingdoms.

We found in the preceding pages that the first kingdom, with a predestinated life, invented and established by man, was introduced by the Babylonians; the second, by the Medes and Persians; the third, by Greece; and the fourth, by the Romans.

The description which Daniel draws, showing the respective power and dominion of each kingdom when compared with that of the other, has been taken as an effort on the part of the prophet by many commentators to show that each of the four empires would have a universal dominion on the earth.

The great dominion of these kingdoms, or forms of government, spoken of in Daniel has never yet been. The prophet lays down the extent of dominion in the first kingdom and then compares the strength of the other three to it. He says: "And wheresoever the children of men dwell, the beasts of the fields and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all." (Dan. 2: 38.) The word "hand" as used here is figurative. It means "law" throughout the Bible when used figuratively. (Dan. 2: 34.) It here refers to the laws or form of government introduced by Nebuchadnezzar, and it promises that this kingdom, or form of government, will, at some unspecified time, occupy every country wherein is found men, beasts, and birds; that wherever they dwell will be given into their hands or come under the dominion of the laws of this kingdom. This was said to Nebuchadnezzar

when the kingdom of Babylon was comparatively small and limited in its dominion. But it pointed to a time when it would embrace every nation, tribe, and tongue of earth. It pointed to a future greatness of dominion which would embrace every isle and continent of earth; it pointed to a future time from the present, when the apostle John reveals her as "Babylon the Great" (Rev. 17: 5), and shows her vast dominion at the time she passes from earth to have reached and covered every place where the children of men dwell or beasts or birds are found. John says: "*Fallen, fallen is Babylon the great,* and is become a habitation of demons. . . . For by the wine of the wrath of her fornication all the nations are fallen." (Rev. 18: 2, 3.) John here shows the time and reveals the actual condition which will exist when Daniel's prophecy is fulfilled, when the kingdom of Babylon covers the earth like the waters cover the sea. We will all accept God's revelation of these prophecies just as surely as we ever comprehend them.

Such a dominion as this could never exist in a world where any other kingdom existed. To unite all of the people of earth, existing under the four forms of government as they now do, into one great federal government, would, indeed, be to inaugurate a universal reign as extensive as that described by Daniel. To unite the kingdoms of earth as they now exist, under their several forms of laws, would be a union like Daniel shows in one image or body, yet possessing four different and distinct forms of government. The first universal kingdom will be Babylon the great, and will be modeled after Babylonia of

Chaldea. It will be a provincial government, like the United States. The head of gold, the Babylonian form of government, presides over the body of the image, and, like the head of a man, shows the point of dominion over the body. Therefore the image of Daniel represents the dominion of "Babylon the Great," and it will indeed and in truth be great.

If such a union could be effected among the kingdoms of earth at this time, its dominion would be wherever the children of men, the beasts of the field, or the fowls of heaven are found. It would be a provincial government. Babylon gave the first provincial government to the world.

It is said that the four great dynasties—Babylon, Medo-Persia, Grecia, and Rome—held just such dominion when they existed as Daniel describes here; but to prove this statement true, it is necessary to show that at the time these dynasties existed there was not a man, a beast, or a bird to be found in all the Western hemisphere, for the dominion of the kingdom invented by Nebuchadnezzar was to extend "whereso-ever" man, beast, or bird lived. God, in his providence, has made it perfectly clear that none of these dynasties ruled or even knew the Western hemisphere existed. Thus the universal dominion of these kingdoms is placed after the discovery of the Western hemisphere.

The apostle John in the book of Revelation and Daniel in another chapter show this great dominion attained by each of these kingdoms at a later time than the present. John and Daniel both show this great Babylon is founded on and upheld by democracy

(we use the word "democracy" for popular sovereignty in this book), and he and Daniel both show it followed by a reign of both the Grecian and Medo-Persian forms of government. There is no doubt that these kingdoms will attain the full dominion the prophet marked out for them, but it is perfectly certain that none of them ever ruled over the whole earth or had dominion everywhere, or "wheresoever" men and beasts and birds dwell. This was not true of the first dynasties that introduced and personified these kingdoms during the first great cycles of these forms of government. He who seeks the truth of these prophecies or expects to find their fulfillment given in imaginary scenes or mythological legends is but chasing a myth and applying the revelations of God to fables, and his works will pass away before the words and light of these scriptures like wood, hay, or stubble before a burning fire.

These universal reigns were to be after every isle of the sea, as well as every continent of earth, could be brought under the dominion of these kingdoms. They could fulfill this prophecy in no way but by ruling over every island and continent of earth, with all existing in one great federation. A federal union of all the earth under one ruler, or federal head, could, and will, fulfill the prophecy of the kingdom of Babylon, with its many provincial rulers, or kings.

Every schoolboy knows that none of these four dynasties ruled the Western hemisphere; and when these lands were discovered, in them were found dwelling the children of men and beasts and birds, with every sign that they had existed here for ages. This

statement of the prophet, with the broad and universal reign given to these kingdoms, when compared with the facts of perfectly clear and undoubted history, proclaim the truth that none of these dynasties ever fulfilled this broad reign in their day and time.

At the beginning of this universal reign the four kingdoms will be united, and they will be one body, one image, one kingdom, one federal government, with the world divided into provinces, with the clearest characteristics of ancient Babylon, and in that union they will fulfill all the conditions of the image of Daniel and of "Babylon the Great" of the book of Revelation. It is perfectly clear that they have never fulfilled these conditions in the past by a bodily union or by so extensive a reign as is given by Daniel; and this is, therefore, another certain proof that these prophecies are yet to be fulfilled.

CHAPTER IV.

The Power of the Fourth Kingdom to Break and Bruise the Other Three. Its Work Is in Progress To-Day.

The strength of the fourth kingdom, when contrasted with the other three, Daniel says, would be as the strength of iron when compared with brass, silver, or gold. "Forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these [three metals], shall it break in pieces and crush." (Dan. 2: 40.)

Democracy, the fourth kingdom, when compared to the three forms of monarchy which preceded it, is as iron to brass, silver, or gold. "As iron that crusheth all these, shall it break in pieces and crush." As iron subdueth all these metals, so democracy shall break in pieces and bruise all these monarchial forms of government. Daniel never at any time shows any one of these kingdoms destroyed by another. Neither does nor can human history, for they are all here to-day. When he represents the four kingdoms by four beasts in another chapter, he shows the body of one cast down and under the feet of another; but the form of government is not touched except in the particular body it wore. The body of one kingdom may be conquered by another kingdom, but God has reserved to

himself the destruction of these four kingdoms, or forms of government, as a special work for his own hands. (See Dan. 7: 11, 12.) One kingdom, or form of government, cannot destroy another; but the power of one to modify and change another is certainly foretold by God and demonstrated by their experience in the world. One local or figurative kingdom can and does cast down and subdue the body of another local kingdom; but the kingdom, or form of government, itself is never destroyed.

When the fourth form of government—democracy—took its place in the hearts of men and began to radiate throughout the world from the seven hills of ancient Rome over twenty centuries ago, the strongest and most powerful, as well as the last, kingdom, or form of government, ever predestinated to be invented by man, assumed its prophetic place on earth. From that day to this, in harmony with this prophecy, democracy has waged a ceaseless warfare upon the monarchies of earth. Not a monarchy that has existed since the advent of democracy that has not felt its encroachments and renovating power. While there is not to-day a form of monarchy on the earth which has not been patterned after one or the other of the three great heathen kingdoms which preceded the fourth, yet there is not one that has not been curtailed and encroached upon by the subtle power of democracy. Not a monarchy on earth to-day that has not been broken, bruised, modified, and changed by the irresistible power and encroachments of democracy. Democracy has withheld the name "king," as well as the crown of sovereignty, from the brow of the Presi-

dent of the United States, which is probably the purest and most distinct provincial (Babylonian) form of government now on the earth. In this form of government, when it was introduced by Nebuchadnezzar, he was clothed with the majesty, power, and dominion of the kingdom. Our President is now a king of kings, a ruler of rulers, like Nebuchadnezzar was in his day. Yet the power of democracy has stripped him of the royal prerogatives of this ancient form of government and left him as a living monument to the truth of the foreknowledge of God. Democracy—popular sovereignty, the fourth kingdom—entered the world at its God-appointed time. It has been, and is now, fighting its prophetic battles in the human heart with the monarchies of the earth; and they all stand to-day, in their broken, bruised, mutilated, and weakened power of dominion, as living monuments of the truth of this prophecy. The strength and power of the fourth kingdom has been so great in its dominion over mankind that it has broken and bruised these kingdoms, as the prophet foretold it would. We see its work of conquest still going on throughout the earth. We cannot find a monarchy on the whole earth that does not show the marks and changes wrought in its ancient form by the power of democracy. The kingdoms and rulers who reign in the monarchial forms of government at this time do so subject to the many changes and modifications wrought by the power of popular sovereignty over these forms of government, which, when they were first invented, gave unlimited and despotic power to the rulers. When a king, or ruler, now mounts the throne or takes his chair

of office from the hands of democracy, as he does in most of these forms of monarchy, while he may be ignorant of the contents of this prophecy as pertaining to certain changes and mutilations and bruises which his ancient prerogatives have received and must receive at the hands of democracy, yet he can, without much wisdom, recognize the changes themselves. He realizes that his official place is upheld, not by his own despotic power, but by the power of popular sovereignty—by the power of the people.

The strength and power of a kingdom depend more on the ability of its form of laws to appeal to men to accept it than it does upon its power to force its form of government on other people by conquest through those who have accepted it. For instance, modified Babylonianism, blended with democracy, now rules in the United States. It received its dominion over the people of this country by the fascinations and powers it had to appeal to the hearts of the founders and people of this country when they chose for themselves a kingdom, or a form of government. The fascinations and attractiveness of a form of government in the eyes of a people are the real basis of strength of any kingdom, or form of government. The freedom of democracy has wielded such power over the human heart that it has caused the changes and bruises in the monarchies of earth just as foretold by the prophet; and this kind of dominion, exercised by a form of government over the hearts of men, shows the power of one form of government over another. Not only this; but the love of popular sovereignty—the desire to rule—in all men gives an impulse to a people which

causes a nation under its rule to be almost invincible in war with another people under a less free form of laws. Democracy offers aspirations and the means of gratifying the ambitions of the human heart that no other form of government can or does do. The poorest, the humblest of the people may successfully aspire to the highest place in the kingdom; while the occupant of the throne in any form of monarchy, even in this day and time and in the presence of democracy, reaches his seat by chance and not by personal ability or attainments. This characteristic in the monarchies will continue to weaken them and make them less esteemed while they exist. Yet God tells us they will continue to be supported and upheld by the people, by the power of popular sovereignty, by the feet and legs, the iron of the image, until they collide with the kingdom of God. These are the powers which one kingdom exercises over another, and this is the comparative power referred to by Daniel. The attractiveness and fascinations of a free form of laws, while embracing one people, cause dissatisfaction and discontent in another people under a less free form of government. It causes the people to encroach upon all powers and prerogatives with a view of mutilation and a desire to modify or remove them when not held by the people. Most of the rulers in Europe have long since learned the danger in persistently endeavoring to exercise their ancient prerogatives in the presence and opposition of democracy. They have, in wisdom, submitted to the changes, the breaking and bruising of their ancient prerogatives and despotic power which was held before the beginning and

in the early centuries of the Christian era by all the monarchs of earth.

God gave each form of government time to establish itself in the hearts of the people of earth before the rise of its successor down to the fourth; and when that was established, he set up his own kingdom. All five of these kingdoms have appealed their claims to the hearts of men, and they have existed in the earth together for nearly twenty centuries. The minds of men have been so thoroughly captivated by the fascination of seeking political and civil freedom through democracy that the claims and promises of the fifth, the kingdom of God, has had but a secondary place in their minds. It has hardly been thought that the kingdom of God, like the kingdoms of earth, demanded a complete allegiance to its laws.

God tells us that the power of the fourth kingdom, or form of government, would break and bruise those which precede it. This prophecy has been, and will continue to be, fulfilled until its modifications of the monarchies of the earth are perfect and complete. Its work of bringing the people of earth under its dominion has been a constant success and triumph, and it will continue each year and decade to place more completely in the hands of the people all the kings and rulers of earth, and its dominion will be universal. God has shown a time when no king or emperor will have a dominion on the earth. (Rev. 11.) We honor and worship the God of Daniel, who could look down this vast expanse of time and proclaim to the world the many changes and conquests of the fourth form of government over the monarchies of

earth. We honor and worship the God of this prophecy when we read the history of the changes in all the kingdoms of earth written and foretold twenty-five centuries ago and see them being literally fulfilled through the ages. Whose heart and faith is so callous and cold that it does not warm and expand as he catches the real meaning of the God of this prophecy? Who is it that can read this prophecy and see it literally fulfilled, as it is now being done, and not grow stronger and better by the knowledge? None can do so but he who fails to comprehend it, and none can fail to comprehend it who will listen to nothing but its word.

CHAPTER V.

"The Seed of Men." Its Power and Far-Reaching Effects. Changes Wrought in the Kingdom of Earth Since It Began to Be Mixed with Them. Christendom.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom [a divided form of heathen government]. . . . And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men." (Dan. 2: 41-43.)

It is very important that we reach a clear understanding of what Daniel means by the "seed of men." This expression is found in no other place in the Bible. It is important to know what the "seed of men" represents, for it will have an important place in the first universal kingdom that ever will exist on earth. Does it represent a spiritual or material element? If we can find what parts or what constituents of the four kingdoms the four metals represent, then we can assuredly learn what the clay, the product of the "seed of men," represents. Do the metals represent the bodies, the people who composed the bodies of these kingdoms, or do they represent the forms of governments themselves? If the metals and the clay represent the bodies, the people composing the bodies of the

kingdoms, then there would be as much difference in the people of these four kingdoms as there is in the four metals or the clay. Were the people of the Babylonian empire as different from the people of the Medo-Persian empire as gold is different from silver? When the Medo-Persian empire overran and conquered the Babylonian empire, was there a change in the people made by the transition from one of these kingdoms to the other, and was that change as great as the difference between gold and silver? Were either the individual and physical bodies or the character of the Jewish people, for instance, as different while they lived under the Babylonian empire from what their bodies or their characters were while they lived under the Medo-Persian empire as gold is different from silver? If these people were intended to be represented by gold and were not changed by becoming part of the Medo-Persian empire, then we would have the silver representing the things which the gold alone could represent. For instance, was Daniel's physical body or his character so greatly changed by the transition from being a part of the body of the Babylonian empire to being a part of the body of the Medo-Persian empire as could be represented by gold in one and silver in the other? Was there really a change in Daniel in any respect, either spiritually or physically? If so, was it as great as the difference between gold and silver? The Bible student knows that there was no change in Daniel whatever by the transition from being a part of the body of the Babylonian empire to being a part of the body of the Medo-Persian empire. He was the same Daniel when he lived in and was a

part of the body of one empire that he was as a part of the body of the other empire. It is perfectly certain that the change from one empire to the other never affected his or any one's individuality or manhood in the least. Yet if these metals represented the bodies of these kingdoms, the change from one kingdom to another by the people would have wrought as great a change in them as would be effected by the change from gold into silver. The same is true of the bodies of all four of these empires. A change of existence from under one of these empires to that of another never affected the people in body or in character in any sense whatever. A man living under one of these empires and making part of its body was exactly the same man in every respect under any of the others when he was transferred to another by the fortunes of war or otherwise.

This makes it absolutely certain that the metals of the image do not represent or stand for the people who compose the bodies of these kingdoms. It makes it equally certain that the clay, the product of the "seed of men," does not stand for the "children of men," as it is sometimes said. The children of men are nothing but men. It is equally certain that the metals and clay of the image did not represent the territory or the wealth of these four kingdoms. No changes ever took place in the character of the territory or wealth or any kind of material possessions of any of these kingdoms when it was taken and possessed by another. The lands and houses and material wealth of the kingdom of Babylon remained the same under the Medo-Persian empire that they were

under the Babylonian empire. If these metals represented the material things of the kingdom, then, when the territory of one kingdom was taken and possessed by the other, the lands and all the material possessions would be compelled to change in character or substance, and it would be with as great a change as there would be in a change from gold to silver, brass, iron, or clay. Anything short of such a change would be proof positive that these metals were not symbols of the things stated, for the words and statements show that each metal symbolized certain elements of each kingdom, and not the things of two or more kingdoms. Gold could not represent the things of the Babylonian empire after they became part of the Medo-Persian empire. Such an idea is not taught by the prophet or the nature of the things. The conclusion is irresistible that neither the metals nor the clay represent the people or any of the material things of these kingdoms. While history teaches that each of the three kingdoms was overrun by a successor and would have changed with a change of ownership if this theory was true, yet the immaterial never passed from one kingdom to another like the material things of the kingdom did. While this is true, it is equally true that if the clay represented the "children of men," people or any material things, they could never be mingled with immaterial things. We cannot mingle men with a constitution and form of laws. We cannot mingle or mix men or countries or any material thing with the immaterial parts of a kingdom—the very parts the metals represent. The metals, as we have seen, represent the immaterial, the spiritual, elements of these kingdoms,

which is nothing but their forms of laws—their different forms of government. Men walk and live within the immaterial, the spiritual, metes and bounds of a kingdom; but they cannot be mingled with a law, a decree, or a proclamation.

We wish to emphasize the fact that from the plain statements of these scriptures we cannot believe that the metals or the clay represent the bodies of these kingdoms. This is just as true as it is true that gold can never truthfully and accurately symbolize the same things that silver correctly symbolizes, for gold and silver are not the same things. The bodies of these kingdoms, the people, were transferred from one of these kingdoms to another without a change, like a change from gold to silver or otherwise, as we have clearly seen. Then these facts make it too plain to be tenable that literal men, the generations or children of literal men, are the products of the "seed of men" spoken of here. It is perfectly true that the "seed of men" when properly planted will produce nothing but men. But there are two kinds of men, and, therefore, two kinds of "seed of men," known to the Bible. One is the literal, fleshly seed of men, which produces the children of men; the other is the spiritual seed of men, which produces spiritual men. Since the metals and the clay cannot be made to represent fleshly men, we cannot escape the conclusion that the "seed of men" stand for and represent something that is immaterial and spiritual. What, then, is that immaterial thing designated by the words "seed of men?" It is simply the word of God, which is the spiritual seed that produces spiritual or Christian men. Christians

are said to be "the seed of Abraham" (Col. 3: 29), but not in a fleshly sense. It is the "seed" that produces certain kind of men—viz., Christian men—with which the forms of laws of these heathen kingdoms mingle, or are brought under the influence of, which modifies them.

The word of God is the spiritual seed for the propagation and production of spiritual men, as much so and as uniformly as the literal, fleshly "seed of men" is for the propagation and production of men in the flesh. The word of God, when believed and obeyed from the heart, will as surely produce a Christian as any literal seed will produce progeny after its kind. Since the primitive church there never has been found on earth a truly regenerated human heart where the word of God was not the spiritual seed. It is the only seed for the production of spiritual, godly men. The word of God is truly the spiritual "seed of men." The clay in the iron was the product of the planting of the spiritual seed of men; the word of God in the iron, the democracy of human kingdoms. Christ, speaking of the spiritual seed of the kingdom of God, says: "The seed is the word of God." (Luke 8: 11.) The spiritual man is generated and born of the seed. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Pet. 1: 23.) "Of his own will he brought us forth by the word of truth." (James 1: 18.) These scriptures show that the word of God is the seed of spiritual men, through and by which the spiritual man is begotten and born. Words are the means of spiritual inter-

course between spiritual beings. Therefore, Daniel here tells us that the heathen kingdoms of earth would mingle themselves with the word of God, which the Holy Spirit some five hundred years later tells us is the spiritual "seed of men."

We wish to call attention to the fact that while the kingdoms, or forms of governments, are represented by the metals, yet the rulers of these kingdoms are also spoken of as though they were the metals. This is true only in the sense that these rulers personify and represent the kingdoms, or forms of governments. Nebuchadnezzar is spoken of as "the head of gold." The pronoun "they" in the expression, "they shall mingle themselves with the seed of men," stands for the rulers, the executors of these kingdoms. A ruler must change or conform to any change of laws to represent the laws. For instance, a ruler of a heathen kingdom could not be a ruler of a Christendom kingdom without conforming his acts to the changes in his kingdom.

Daniel is here greatly honored by the God of this prophecy in being inspired with a knowledge of one of the very greatest of human historic events—an event which even prior to and in our day and time has affected many nations of earth as nothing else has done during the past ages of the Christian era. The prophet points us here to the advent of Christendom by telling us that the heathen kingdoms of earth would mingle themselves, or mix their laws with the word of God, the spiritual "seed of men." We find that while the work of fulfilling this prophecy is not fully complete, yet this seed sowing, in harmony with this proph-

ecy, did begin at its God-appointed time and place. We find from perfectly authentic history that the Roman Senate, under the influence of the Emperor Constantine, did in the early part of the fourth century plant the first "seed of men" in the Roman empire. In the year 315 A.D. the Roman Senate abolished paganism and proclaimed Christianity the national religion of the empire. Thus at that time they began the fulfillment of this prophecy by beginning the "mingling of themselves with the seed of men." The work of fulfilling this prophecy by planting this seed in the laws and constitutions of the heathen kingdoms of earth has steadily grown, prospered, and expanded until the time does not appear to be very far distant when its complete fulfillment will be accomplished in the expansion of Christendom until it will include and embrace every tribe and tongue of earth. Thus some five hundred years before God defined the "seed of men" and some eight hundred years before the first seed was planted, God, through his beloved prophet, Daniel, did foretell the existence of Christendom. This sowing of the "seed of men," when complete, will have brought with it the greatest changes in the heathen nations and people of earth that has taken place since the beginning of the history of the human family. The prophecy of God contains no reference to anything but the greatest of human events, and the change produced by the "seed of men" in the heathen kingdoms of earth is probably the greatest of all the events recorded in the annals of heathenism. It has modified and softened the tendency of the heathen spirit in human kingdoms to exercise the powers of

despotism; it has abated and even broken and removed the power and possibility to exercise the native proclivity and intent of those kingdoms which was so ruthlessly exercised before the beginning and for many centuries after the beginning of the Christian era; it has in many kingdoms now abolished and broken the heathen spirit to shed human blood, as much so as the mingling of mud or miry clay with iron would weaken and break the native strength of iron; it has effaced the fierce and cruel laws and acts of bloodshed so freely used by Nebuchadnezzar in the very form of government we have inherited from him.

This may, under existing circumstances, with the whole world at war, seem to be a contradiction of the above affirmation; but the very evident presence of a humanitarian spirit upon the battle field in the treatment of the wounded and prisoners shows the influence of the word of God acting upon belligerents. The Red-Cross work attached to modern warfare is but the fruit of God's word.

The "seed of men," as we have seen, has completely suspended the immutable character in the form of laws introduced by the second kingdom, Media and Persia; and this spiritual element, the word of God, now in the kingdoms of earth, holds all the laws of these heathen forms of government, or kingdoms, subject to the mercy of man. The spirit from the "seed of men" will not tolerate the cold-blooded acts of the legislative hall, with immutable decrees against human blood, life, and liberty; but this fixed form of law has been weakened and abrogated until the mercy of man is now enthroned above all human law where the "seed

of men" has taken root. After the collision of the stone with the image, the apostle John shows us the rise of a kingdom with this Medo-Persian form of unchangeable laws. It is placed by him before the coming of Christ, and by it every Christendom element and institution passes from earth. (See Rev. 13.) Many heathen kingdoms have long since mingled themselves, or mixed their laws, with the "seed of men," the word of God, and they have by that act become Christendom kingdoms. The prophet tells us that this element was to mingle in the form and show a changed condition and appearance, but would not destroy or change the form. The same forms of government exist to this day, and they are clearly marked by this prophetic element. It, like miry clay or mud, when mingled with iron, causes decay and weakness in the blood-supported strength of a heathen kingdom.

The product of the "seed of men" spoken of by Daniel was distinctly seen and noted by him and Nebuchadnezzar. It remained distinct and visible from the time it entered the heathen kingdoms, as shown in the image by the clay, until they were smitten by the kingdom of God. Not out of harmony with this, we will find in the history that before the coming of Christ not a Christendom kingdom will exist on earth. After the collision of the church with a universal kingdom—and, therefore, before the coming of Christ—the kingdoms of earth will not be mixed with the "seed of men." The apostle John shows the last two of them to have discarded the "seed of men" and to be as clear

of this Christendom element as any of these four kingdoms were when they came on the earth. (Rev. 13: 12; see Chapter XIX. of this volume.)

Daniel tells us that the product of the "seed of men" was a distinct feature in the image, and, therefore, ought to be perfectly characteristic of all the governments of earth from the time they mingled themselves with it until they collide with the kingdom of God, when this element will fall with the kingdoms themselves. It will never be mingled with the metals after that collision.

The miry clay is in the image when the stone smites the image; therefore the smiting of the kingdoms of the earth by the church was to take place after the heathen kingdoms of earth mingled themselves with the "seed of men," and, therefore, after the rise of what we call "Christendom kingdoms," which began, as we have seen, some three or four centuries after the establishment of the kingdom of God and which is not yet complete. Therefore they have never been smitten by the kingdom of God in any sense of the word; and this smiting is, therefore, yet to be.

Let the reader get clearly in mind the fact that nothing has produced or ever can produce a Christendom kingdom except the mingling of the "seed of men," the word of God, with a heathen kingdom. Daniel foretells and points to these Christendom kingdoms some eight centuries before they begin to exist. No theory on these prophecies can ever cause man to honor the God of Daniel like a clear understanding of the words of this prophecy will do.

That the reader may be better prepared to appreciate

some of the scenes of the Apocalypse and see that Daniel and John give parts of the same scenes, we call attention to the fact that Daniel shows a complete separation of the church from the kingdoms of earth. The separation of the stone from the image, the church from the kingdoms of earth, shows us that the time will come when all Christians will from some cause cease to affiliate with the kingdoms of earth, and they will, to a man, be separated from them. This is certainly a condition that will exist at the time the kingdoms of earth are smitten by the kingdom of God; for in this vision the figures show a complete and perfect separation of the stone from the image, of the kingdom of God from the kingdoms of earth—not only a complete separation, but an antagonistic array and preparation, a rushing on to meet in a hostile collision. The inclination of the reader, like that of the writer, may not be to accept this doctrine; but we find these facts written here, and our business is to give a correct and unprejudiced history. This is the picture at the time the collision takes place.

CHAPTER VI.

The Stone Smote the Image. The Causes and Results of the Smiting.

This is a genuine war. The nation of people called "Christians" are opposed to war and desire to follow after peace. They desire to honor the injunction of Paul, who says: "Let every soul be in subjection to the higher powers. . . . For he is a minister of God to thee for good." (Rom. 13: 1-4.) All Christians take a pride in following these injunctions of the great apostle. In doing so they show to the world they are not only Christians, but good citizens of the government under whose dominion they reside.

There is but one cause that can induce or lead a Christian to deliberately violate this injunction of God. The only legitimate cause for violating this scripture is from the higher and more noble desire and determination to honor and obey God rather than man. The only thing that can ever bring Christians, as a body, in hostile collision with any human government will be because such government shall enact laws which conflict with God's laws. This, and nothing but this, can dissolve the Christian's obligation to "be in subjection" to the governments of earth. When the governments of earth shall enact laws to control the Christian's conscience or oppose the church of God in

its God-ordained course and acts of worship, then will every strong and manly Christian repeat and stand firmly by the apostolic precept and example which says: "Whether it is right in the sight of God to hearken unto you [man] rather than unto God, judge ye." (Acts 4: 19.) It is very evident that the cause of this collision is a prominent part of the past history of the church and the world, if it is an event of the past. No kingdom ever made war upon another kingdom without hostility first existing in the laws of the two antagonistic kingdoms. Any other act is outlawry. What kingdom of the earth has at any time enacted laws antagonizing the teaching of the Bible? The wars and oppressions of the different denominations exercised against each other by their influence and use of human governments have, without an exception, come from a difference in interpretation of the Bible, and not that either attacked the Bible or thought its teaching wrong.

Prior to the advent of Christendom kingdoms the heathen kingdoms of earth were overruled by God in so much that they were God's ministers to protect his word and his people. (Rom. 13: 4.) When did these relations cease? They have never ceased, and we will seek in vain to find in the past any legal or constitutional conflict or antagonism between any kingdom of earth and the kingdom of God. It cannot be found. It never has existed in any age of the world. Before God's kingdom can ever be placed in opposition to or caused to antagonize any kingdom of earth, that earthly kingdom must ordain laws which antagonize the law and constitution of God's kingdom, which is

the Bible, the word of God. No such antagonism or warlike array as that described by Daniel can ever come from any cause except by an attempt to curtail or enlarge in some way the teaching and obedience to God's word by his people. God's kingdom exists in and is encompassed by his word, and cannot be approached in hostility by an earthly kingdom except by a hostile attempt to change or mutilate God's word. This is the only manner or way possible to attack God's kingdom. It must come from a war upon his word, with a proclamation to nullify or mutilate it. No other way is conceivable or possible. No kingdom of earth has ever done this; therefore no such antagonism or war has ever taken place.

Nero's persecutions were a war upon individuals, and not upon the Bible. He was so ignorant on the teachings and doctrines of Christianity that he could not distinguish between a Jew and a Christian. The persecutions of the Catholics and other denominations were because those persecuted were supposed to reject its true teaching and become heretics as to the true gospel. But this collision shown by Daniel represents a union of every Christian on earth in one body, united by God's law, represented by God's law of cohesion in the stone, and, therefore, under his law coming in contact with a universal kingdom. This kingdom is united under one constitution, and, therefore, in one body, as much so as the union of the different parts of a man makes one body. With God's word before us, we are assured that God's law must be attacked for mutilation or destruction before God's kingdom can be arrayed against an earthly kingdom. When

has his law and his word been attacked by an earthly government? When have the kingdoms of earth ceased to be ministers of God to his people for good? They are such to-day, and have been in all the centuries since the injunction of the great apostle Paul went from him to the church. They will continue to be ministers of God for good to his people and kingdom until a future universal kingdom attempts to mutilate his word. This has never been attempted by any earthly kingdom of the past; therefore these events are in the future.

What did the prophet mean by the word "smote?" "A stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and [they] became like the chaff of the summer threshing floors." When the thing represented by the stone smites the thing represented by the image in fact and reality, then that event will not be one to be sought after in human history and found only by the acute perceptive powers of the imagination. If it is like the smiting and falling of an image when its foundation is broken by a stone from a mountain, it will sweep over the whole earth in a day. The feet are broken by the collision, and, therefore, there is not a particle of the body which does not receive a shock. The fall of the laws of this great union of kingdoms by its collision with the kingdom of God is similar to and as fixed and measured in time as the fall of an image when its foundation is broken by a stone from a mountain. Such a sudden fall of kings, rulers, and laws as is here shown, we do not believe could ever re-

sult in Christendom from a collision with the church without the most profuse and enormous shedding of blood throughout the earth by just and righteous men who die as martyrs for the word of God. Such a legalized shedding of the "blood of martyrs" and execution of saints would, and will, shock the hearts of the multitudes of men, the foundation of all human governments; and, in the shock and madness of revulsion, they will cast off law and dominion, and thus the people of earth will become as the chaff of the summer threshing floors by the power of the blood of saints and martyrs of the church.

The fall of kings and rulers—and, therefore, laws—in this vision is as sudden as the fall of an image when its foundation is broken by being smitten by a stone from a mountain driven by the laws of gravitation and momentum against it. It does not take centuries for an image to fall after its foundation is broken by such a blow. For a thing to be smitten, it must receive a sudden and quick blow, like the image of this vision is said by Daniel to receive from a stone from a mountain, or like the giant, Goliath, received from a stone from David's sling. David "smote" Goliath with a stone from his sling; the stone "smote" the image in its descent from the mountain. The fall of Goliath when smitten with a stone or the fall of the image of a man when its foundation is broken by being smitten by a stone from a mountain measures in likeness the suddenness and quickness of a fall of the kingdoms of earth when they are smitten and shocked by the kingdom of God by the blood of its future martyrs and saints. No law of God or man can rest on any other foundation than that of human blood. The

most awe-inspiring, shocking, irresistible, and terrorizing power of human blood is that existing in the blood of a truly righteous man shed in support of his faith in his Creator or the word he believes to be from God. No human law can hold down revolt or suppress rebellion when the blood of martyred righteous men shall flow in Christendom from faith in a crucified King. It is a power that cannot and will not be chained by human law; and when the attempt shall be made by the kingdoms of earth after they are mingled for ages with the word of God, it will cause their collapse and lead to their utter dissolution. This will be the first event in the ages to shake and move the foundations of Christendom.

The children of God within the religious denominations of Christendom compose the vast and numberless army of the kingdom of God at this time.

God's people in the denominations would now, and will at the time of this event, vigorously reject any change in or mutilation of the Bible. Thousands from all denominations of Christendom would to-day be found with such faith in his word that they would in the presence of such danger attain the full-grown stature and strength of the "man child of the church," the "man child of the beautiful woman" of the Apocalypse. They could, like that picture shows, in love of God and unwavering faith in the redemption of his word, pour out their blood in martyrdom as a tribute of love to mingle with the blood of Christ, their crucified King.

This very event, as foretold by God, will shake and shatter the very foundation of Christendom when it takes place.

CHAPTER VII.

The Collision of the Kingdom of God, as Given by Daniel, Presented by the Apostle John. The Woman of Rev. 12 Defined. She is the Church of God. The Words "Sun" and "Moon" Translated from Figurative to Their Literal Meanings.

We have in the preceding chapters located some of the great transactions of the kingdoms of earth, as well as of the church, as some of the momentous events yet to transpire. That these positions are correct, we believe, is vouched for by their harmony along this line with every scripture in both the Old and the New Testaments, as well as all authentic secular history. We invite the attention of the reader to their enlarged and expanded and fuller revelation found in the twelfth chapter of the Apocalypse. This chapter, we think, gives the first event to transpire recorded in this revelation. There are many figurative words used in describing the scenes of the Apocalypse, and, without their correct translation, no one can read, much less apply, them. If the true meanings of these figurative words are not given in the Bible, then the book is no revelation and can never be read by men in the flesh. Therefore, before we can comprehend the revelations of these same scenes given in the Apocalypse which we have read in the prophecy of Daniel,

we must translate the figurative words in which they are given by the apostle John. John presents the kingdoms of earth in hostile array against the kingdom of God in the following scripture: "And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems." (Rev. 12: 1-3.)

Without some knowledge of the Bible meaning of the figurative words in the above scriptures, it would be in vain to assert that this scripture has any connection with or relation to the same event found in the second chapter of Daniel. Let us define the figurative words found in this scripture and learn what the apostle is talking about.

Woman.

The word "woman," when used in the Bible in a figurative sense, invariably refers to a religious body of people, either worshiping or pretending to worship the God of the Bible. (See John 3: 29; Rev. 17: 17.) The word "woman" was never applied to worshipers of idols by God. This word throughout the Bible has been applied to the Jewish people or to the church of Christ, and no other. But few would take the position, or ever have taken the position, that the woman here represents the Jewish nation. There is no doubt

in our mind that this woman is a symbol of the church of Christ, which was fully established in the apostolic age. Let us find the proof.

The belief that this woman represents the Jewish nation has its origin, to a very great extent, as we understand it, from the fact that it is erroneously claimed that Christ was the man child and was born of the Jewish nation, and, therefore, this woman represents the Jewish nation. This would be impossible to prove. This birth does not represent a literal birth, and, therefore, could not represent the birth of Christ. Christ was born of a real woman, and not of a nation, or figurative woman, for his birth was literal. No real, literal child was ever born of a nation in a literal sense, for nations do not bear children, and the Bible never so teaches.

This man child represents a multitude of people. Christ's angel, in addressing the angel of the church of Thyatira, speaks thus: "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron." (Rev. 2: 26, 27.) These people, "he [or whomsoever as used here] that keepeth my works to the end," are the man child of this woman, for they do the very thing the man child is to do. "And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron." (Rev. 12: 5.) The life work of these people, this multitude of Christians, who will be on earth at the beginning as well as the end of the tribulations referred to here, is identical with the work of the man child of this beautified woman. This woman is arrayed

with the sun. The Jewish nation never was clothed with the word of God, the sun. Christ was the sun; he was the word of God; but the Jewish nation refused to be clothed in his wisdom and light. They rejected his light. His church accepted his word, and it is the only sunlight it has to this day. The Jewish nation has had no spiritual sun for centuries.

"The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things [all the things] which must shortly come to pass." (Rev. 1: 1.) A revelation is not a history of past events, and, therefore, does not recapitulate things which have come to pass. The birth of Christ was a past event when the book was written, and is not and cannot be part of a revelation. The things the revelation was to show were "the things which must shortly come to pass;" and, therefore, it does not show a single event which had come to pass when it was given. Not a single fact which had transpired is to be found in this or any other revelation. Christ is not the man child of the Revelation. All his life was revealed and had become history when the Apocalypse was written. These facts pointed out here should settle the question with all seekers of truth.

The first verse puts everything, every event, in the revelation among "the things which must shortly come to pass;" and, therefore, we waste our time and deceive ourselves, and possibly others, when we claim or teach that it is possible to find a single event that had come to pass in the revelation. The birth of Christ had come to pass. It was a literal birth. He was not born of a nation; he was born of a woman. These

facts are sufficient to ground us in the faith that Christ is not the man child of the Bible; that he will not be born again in a figurative sense, like the man child of the Bible is yet to be. The birth of the man child is yet to transpire, as we will see in a later chapter.

Rest assured, God never made the mistake of rewriting history in any form and calling it a "revelation." It would be untrue; therefore God has never done such things.

The twelve apostles were not only radiant stars on and in the church, but their light is to bless all nations and continue to shine to the final end and the coming of Christ.

The twelve patriarchs never were messengers, stars, lights to the Jewish nation and the world, but only to a part of the world. They *were* stars when compared to their father, Jacob, who was the sun of the patriarchal age and gave spiritual light to his family. (Gen. 30: 7-10.)

The Jewish nation never was in the presence of such a combination of nations and peoples and martial strength as is represented by the red dragon which confronts this woman. Neither has the church ever yet beheld this beast. It represents a future combination; it has never yet existed. To understand the composition of this beast is to know assuredly that it has never existed on earth to this day. It has never yet been in the presence of the church or the Jewish nation.

Sun.

The word "sun," when used in a figurative sense, in a nonmiraculous age, refers directly or indirectly

to the word of God. God's word is the source of all spiritual light, and hence is here called the "clothing of the sun."

In the patriarchal age the father was the sun, the spiritual light of the family. God gave him his word and taught him the way of righteousness, and he gave light to the wife and children. Joseph dreamed a dream as follows:

"And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. 37: 9, 10.)

Here we have the clear definitions of three figurative words—the words "sun," "moon," and "stars"—which show this: The father received the spiritual light from God and bestowed it upon his wife and children. He was thus the sun, the light giver. The mother was the moon who received the light from her husband, the sun; and by the use of this borrowed light from her husband she blessed and made lighter and brighter the life of her family and those who came within her sphere. The stars, the sons, in their turn, were messengers; bore the same light received from the father and mother, the sun and moon, along their pathway in life to light the road for others.

Here we have the sun represented by a man inspired with God's will and word. He was the only word of

God in his age. We have the moon represented by the wife of the inspired man, showing the light received from the husband. The stars are represented by men receiving light from both father and mother, both the sun and the moon.

This woman (Rev. 12), while in the presence of the dragon, is clothed with the word of God and is standing with her feet on a "moon." The figurative meaning of the word "sun," as we have seen, shows it to be a spiritual light giver. It is used here, as in other scriptures, to represent the source of spiritual light. David says: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105.) Here David tells us the word of God is the source of spiritual light, the spiritual sun. The word "sun," in all its applications throughout the Bible, when used figuratively, represents the word of God either in written words, in Christ, or in inspired men. When Christ was on earth, he was figuratively called the "Sun." He was also figuratively called the "Word," because he personified the word of God. The words "Sun" and "Word of God" are applied to Christ synonymously. "But unto you that fear my name shall the sun of righteousness arise." (Mal. 4: 2.)

If the reader will read the context in which this application of the word "sun" is used, he will find it stands for Christ, who personified the word, and was also called the "Word of God." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life; and the life was the light of men. . . . And the Word became flesh, and dwelt among us." (John 1: 1-14.)

Here the Word of God, while it was flesh, was the light of men. The word of God which Christ personified was the sun, the light, the spiritual light of men. The sun of righteousness—full righteousness—never came on the earth until it came in Christ. The Jews rejected that sun. They were never clothed with the sun.

Moon.

"And the moon under her feet." (Rev. 12: 1.)

The word "moon" is used here in a figurative sense, and its figurative meaning must be in harmony with the word "sun." The moon reflects the light of the sun; it is a reflector of borrowed light from the sun. A religious body of people, through its creed in the spiritual world, like the moon in the material world, sheds forth its borrowed light. The word of God is beautifully symbolized by the sun, like a human spiritual light reflector is beautifully symbolized by the moon.

The moon, unlike the sun, has no native light to give, but reflects light received from the sun. The word "moon," as here used, is a symbol of a religious body of people, which implies a creed embodying its people. It can symbolize nothing in the spiritual world but something that reflects borrowed spiritual light from the word of God in some form, like the moon reflects material light from the sun. Its people are a religious people, and, therefore, figuratively, a woman, a married woman, like Rachel, the wife of Jacob. As the moon reflects the light of the sun, so a religious human creed, through its people, reflects par-

tially the light of God's word. Rachel did this very thing. She was truly a spiritual moon in her day.

None of us have ever made a higher claim for any human creed than that it contained only such truths as it had received from God's word. Every religious denomination in Christendom, with its creed, refers us to the Bible as the source from which it receives every ray of its spiritual light, like the moon points us to the sun for every ray of material light which it sheds upon the earth. None claim that the light of the moon is anything more than borrowed, reflected light from the sun. No one claims that the spiritual light of a religious creed embodying its people is anything more than borrowed, spiritual light from the word of God. A religious body of people implies a religious creed, and a religious creed implies a religious body of people.

Who is the husband? She is clothed in modified, but true, borrowed spiritual light; and, therefore, she is, or claims to be, the wife of Christ, the true church. She is beneath the feet of the woman clothed in the sun. She is defended by this seven-headed beast, who chases the sun-clothed woman to the wilderness.

Chapter 17 of Revelation shows she is the harlot associate of this great universal kingdom of earth, as we will see in the proper place in this history.

This moon, like the moon which symbolized Rachel, is a figurative moon, and, therefore, represents a woman, a religious body of people. This gives us the woman, a religious body of people, clothed with the sun, with their feet on a moon, which is another woman, another religious body of people, not so close

to God or so beautifully, so brightly, and so radiantly adorned with his word. This is just what these words teach when defined by God. These definitions are "arbitrary," you may say. We are glad they are; for all true definitions are arbitrary, and mean one thing, and only one thing. This woman clothed with the sun "is in Christ," has "put on Christ," with all his radiant light. She represents the church in a higher state of glorious light and wisdom than ever yet attained. Then we find that the "moon" in this vision represents another figurative woman, a religious body of people, encompassed within a human creed, which reflects borrowed light from the word of God, as gleaned therefrom by the wisdom of man, and is not, in fact, in Christ, and, therefore, clothed with the sun or the light of God's word.

Stars.

"And upon her head a crown of twelve stars." (Rev. 12: 1.)

The word "star," when used symbolically in the Bible, refers to men in the flesh or heavenly messengers. The sons of Jacob were stars (Gen. 37: 9, 10), as we have seen. "The seven stars are the angels of the seven churches." (Rev. 1: 20.) These "stars" were, and still are, men in the flesh. After resurrection Daniel tells us that men will be like stars. He says: "An dthey that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12: 3.)

The twelve apostles have been the twelve light givers of the church through all the ages. They are to-day like they were in the beginning—the bright and luminous stars to the church. Their wisdom and light are shining to-day with undimmed luster and brightness above and amid the vast firmament of the noble humanity of the church, and have done so for nearly twenty centuries. They have been, and will continue to be, a crown of twelve bright and shining stars to the church, which will grow brighter each year until she meets her bridegroom at his appointed time in the ages.

Let us now reread this first symbol which appeared to John in a wonderful vision enacted in heaven:

"And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child; and she crieth out, travailing in birth, and in pain to be delivered." (Rev. 12: 1, 2.)

If we have correctly translated the figurative words in the above symbol, we have the following as a correct reading: A great and wonderful event was revealed by enactment to John while he was in the spirit in heaven. The bride of Christ, the church, appeared before him arrayed in the light of a full and perfect understanding of the whole Bible, with a moon, a woman, a religious body of people encompassed within a human religious creed, powerless to rise above her feet, her spiritual foundation, which foundation is the fact that the Christ, her husband, is the Son of the living God. The truth upon which Christ built his church is the feet, the foundation, of the church; and

this moon, this harlot woman, is found beneath it, and not standing upon it, as all Christians do. She seeks the aid of this red dragon, this universal kingdom which will yet come on the earth, to help her move or destroy the feet of the church, which weigh her down.

Her union is as perfect as the union of the parts of a human body. Her wisdom and light are crowned by the guiding and directing light and teaching of the twelve apostles of the church. This is the first Christian union known to divine or human history since the primitive church. The oneness of her body shows an international union, embracing every Christian on the whole earth. There is but one church of Christ. Its symbol is presented standing in the presence of the beast of the Apocalypse, which beast, as we shall see in another chapter, embraces every nation, tribe, and people on earth. The woman could not stand before every nation of earth and not be an international body. This union is not a supernatural union, but it is from its one constitution. Like the one constitution of a human being, with its light and sunlight clearness and brightness, it is from the word of God. At the time this woman stands thus arrayed in the presence of the beast of the Apocalypse she represents a perfect and complete union, under the light of God's word, of every Christian on earth. There will not be a single Christian to be found on the whole earth outside of this union, represented by the body of a woman, with one mind and one soul. Such a union of God's people has never existed in the past, not since the Jerusalem church passed away. The Jews never were so united at any time. Such a union can never take

place except from a coercive law compelling the intelligent people of all the denominations of Christendom to choose between and accept this one creed—this one moon of this vision—and become harlots, with a great earthly kingdom, or come under the light and effulgent brightness of the teaching and light of the word of God, crowned with the authority, the wisdom, and the guidance of the twelve apostles. When this event is enacted, the proclamation of this beast will be: "Accept, ye people of all the earth, the soft and modified light of this 'moon,' and reject the foundation of the church—reject the doctrine that Jesus Christ is the Son of God." When this proclamation is sounded, the man child of the church will be born by a delivery from the trials and tribulations of the church on earth, by an entrance into eternal life in heaven. The blood of the man child, united with the word of God, will make it a powerful rod of iron. By it he will smite the nations of earth. Then will the woman—every Christian in broad Christendom—flee to the wilderness, "a place prepared of God." (Rev. 12: 6.)

CHAPTER VIII.

The Man Child of the Church—The Wilderness of the Apocalypse.

"And the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne." (Rev. 12: 4, 5.)

Here is the birth of the man child of the Apocalypse. Any birth involves a death to one state of existence and the beginning of a new life in another. (See Rom. 6: 1-8; John 3: 3-8.) The delivery of the woman of a son is a figurative birth, because a figurative woman cannot bear a literal child. This birth of the man child is a separation from the church by a translation into a new life, an entrance into immortality. This child is caught up to God and to his throne. It is a delivery from the body of the church on earth to eternal life in heaven. The translation is brought about by a collision of the woman with the seven-headed beast, which results in the separation of the child from the body of the church and a delivery into heaven. A birth and a delivery from the church could be made by no other process than by a translation from mor-

tality to immortality, a translation from the flesh and an entrance into heaven—a new state of life. Hence this man child was immediately resurrected when it was attempted to be devoured by the beast. It was delivered in heaven. It is a death to one state and immediate life in another. (See Rev. 6: 9-12.)

Who is this man child? Let us get our definition from the Bible, for God here uses this figure of speech; and if he has not directly or indirectly defined his symbols, no man living can guess his meaning. The word "man," in a figurative sense, means "strength." Man was made ruler over all the earth, under God, when he was first created. He was the acme of strength and sovereignty among the creatures of earth, and God gave him dominion over all animate things, and he called him "man." In harmony with this sovereignty given to man from his power to rule, God has used the name he gave him ("man") as a symbol of "strength." Paul says: "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16: 13.) Here is a clear and unmistakable figurative use of the word "man." It means "strength." To be like a man, Paul says, is to be "strong." When the church brings forth a man child, it will produce a strong child. The word "child" is not a figurative word as used here in any sense than that the singular number is used for the plural, like the following: "When Israel was a child, then I loved him, and called my son out of Egypt." (Hos. 11: 1.) Here the words "child" and "son" are applied to several hundred thousand people. There is no doubt the word "child" under discus-

sion, as used here, embraces many thousands of martyrs of Jesus. The word "child," when referring to that which is within the metes and bounds of the church and is a part of the body of the church, means one or more persons, and is used here in the singular number, like the words "Israel" or "Esau" were sometimes used to designate their multitudes. Then this man child is the strong people of the church who will exist in that body when the church is found confronting the beast of the Apocalypse—a thing which has never yet been.

When Christians, by the enlightening and developing power of the word of God, attain to that strength of faith and unwavering love of God which it is possible for man to reach under the full knowledge and guidance of his word, so they can, by the power of their faith in the redemption of his word, pour out their blood in martyrdom, like their Prince and King, then, and not till then, will the man child of the Apocalypse be found in the body of the church. It is a preparation and state of the human mind and heart which will lead to a fearless delivery from the flesh in the church into eternal life. We find this birth is a delivery from life within the metes and bounds of the church to a life in heaven. This man child, these strong people of the church, are the first to pass from the church into eternal life: "And her child was caught up unto God, and unto his throne." (Rev. 12:5.) These people are caught up unto God and unto his throne; they pass from earth to heaven. Here they are shown in heaven: "I saw underneath the altar the souls of them that had been slain for the word of God, and

for the testimony which they held." (Rev. 6: 9.) This is placed in the fifth seal, and it embraces the first work not performed by man and noted in any seal. This is the first fulfilled scene in the Apocalypse. These people are the people called the "man child," and we find they are the first to be saved from death and to attain to salvation in heaven. (Rev. 12: 11.)

The man child will embrace an international body of God's people, who will attain sublime strength and faith in God and his word, which will distinguish them before God and men above the godly heroes of past ages, including the Christians in the primitive church, and they will be the perfect fruit and product of the beautiful woman of the Apocalypse.

This child, these heroes of the church, as the church collides with and smites this great union of nations by rejecting its moon, by placing its feet upon the only spiritual light of the nations, an international people and creed, will spill its blood in martyrdom and be translated by God. It will not sleep in the dust of the earth. We find it with life in heaven.

This delivery of the church of its perfected strength, the man child, in conflict with the dragon, as shown by the woman standing with her feet on another woman, on a moon, and, therefore, the international creed and religious people, dominating this union of kingdoms represented by a red dragon in her presence, prepared to devour the man child, is but the presentation of the fact that these two powers have met, and that the Bible, after being turned into a human creed by mutilation by the laws of this kingdom,

is rejected by the woman, the church of God. This red dragon, this seven-headed beast, which is a symbol of a great federation of earthly kingdoms, under seven crowns and one constitution, as we will see, all composing one body for the support of a harlot woman, with a single spiritual light reflector—a creed—is opposed by the woman, the church, clothed with the bright garments of light, the word of God. We see her standing with her basic truth, her feet, upon this spiritual moon—this false woman, who gives the only spiritual light in the vision of this union of the kingdoms of earth existing under seven crowns. The church of God is delivered of a "man child," which is the culmination of the power of the seed of the kingdom of God manifested in the strength of the people of God in the body of the church at that particular time, and who are able to break up this union of kingdoms by the power of their blood shed in martyrdom.

"Who is to rule all the nations with a rod of iron." The stone "smote the image upon its feet that were of iron and clay, and brake them in pieces," and they "became like the chaff of the summer threshing floors."

From this collision the kingdoms of earth go into a state of anarchy, which is a spiritual wilderness, as presented by Daniel. (Chapter 2.) From this collision the kingdoms of earth go into a spiritual wilderness, which is a state of anarchy, as given by John. (Rev. 17.) They both show the same bodies in collision, resulting in the same conditions—a state of legal dissolution, a spiritual wilderness. The full

proof of these facts cannot be given here, but they will be given in their proper places in this volume.

The metallic image of the vision of Daniel and this beast of the book of Revelation represent the same thing. One shows the inanimate bodily union of the kingdoms of earth; the other shows the same union with life, and places the same near the coming of Christ. They both show the results of one and the same collision, which is said by God to be a legal dissolution, like the dissolution of the particles of a metallic image when it becomes "like the chaff of the summer threshing floors," which condition in a kingdom is a state of anarchy or a spiritual wilderness. John gives us the causes of the collision, as well as the active conditions of the kingdoms of earth immediately after the collision, by presenting his seven-headed beast as it actually exists in that spiritual wilderness, or state of anarchy, foretold by Daniel. "And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-covered beast, full of names of blasphemy, having seven heads and ten horns." (Rev. 17: 3.) Here we find this union of kingdoms, this seven-headed beast, with its seven heads, decrowned in a spiritual wilderness, in a state of legal dissolution, without a crown, and, therefore, without a ruler or law. Its body is "like the chaff of the summer threshing floors." *It is not* an organic body.

A material wilderness is a territory or country where there are no material roads, no fixed or natural guides. A spiritual wilderness is a community of people wherein there are no spiritual guides or roads.

Material roads in sufficient number through a territory reduces it to, and brings it under, the control of man.

Spiritual roads are spiritual guides; spiritual guides are either human or divine laws, according to the walks of men. In the spiritual world, laws, like roads in the material world, are the only things to guide men. Spiritual guides (laws), existing in a community of people, are the only means that can bring or keep such a community under human or divine control. With material roads through a territory, a traveler knows his relation at all times and places to all other parts and things in such territory. When men reject or nullify the laws of a community, it makes a spiritual wilderness of that community to that extent, and nothing else can do so. In all the dispensations of God he has guided and directed the course of the people of his community by his laws. His laws have been spiritual guides to his people. The same is true of all earthly kingdoms.

When material roads are obliterated in a territory, the control of man ceases. When laws are obliterated in a community, the dominion of man, or God over man, in that community ceases, and men at once find themselves lost to all spiritual objects and beings. God has here foretold that such a state would exist, embracing all the kingdoms of earth, and it will be when they "become like the chaff of the summer threshing floors."

A spiritual wilderness is composed of people amid the wild terrors of broken kingdoms and fallen empires, where all spiritual guides are swept away and

obliterated, where anarchy reigns, and all men alike are as unrestrained as the "chaff of the summer threshing floors." Such a spiritual condition is a spiritual wilderness.

Many spiritual wildernesses have existed in the earth, and they have always arisen from internal causes and civil wars; for they can come from nothing but internal causes, leading to the dethronement of a king and the fall of all laws. The conquest of one nation by another does not produce a spiritual wilderness, but it is merely the transit of the people of one kingdom to another, the transit of the people of one spiritual house or kingdom into another spiritual house. All kingdoms, either religious or secular, are spiritual dwelling places, embracing its people within the compass of a constitution and form of laws which are spiritual. When these are obliterated, the people are left in a state of disorder and confusion, without any knowledge of spiritual surroundings, without spiritual roads leading to safety and peace. No one knows where to find a spiritual haven or place of security under such conditions or knows his relation to other people. They are in a spiritual wilderness. A man holding the military power of a kingdom reaps personal power from such conditions, for, in the Bible sense of the word "king," it makes him a king without a kingdom or form of government.

When Charles I. was incarcerated, the kingdom of England became a spiritual wilderness; but much of its terrors were ameliorated by the strong hand of Cromwell, who, when the power of Charles was broken, became a king without a kingdom. Cromwell

was a king in the spiritual wilderness of England, following the broken dominion of Charles. He was, in the Bible sense, a king, or ruler, by the power and strength of his army; but he received no kingdom during the interregnum between the fall of the dominion of Charles and the erection of a form of government, or kingdom, after his execution. He then became a king with a kingdom, or form of government.

Many spiritual wildernesses have existed in the earth, but they have been limited in extent; and none are mentioned in the Bible, except the one under consideration, which embraces every nation and tongue and people of earth.

Then when the angel invited the apostle to go and see the great harlot, he found her in a wilderness composed of broken kingdoms, embracing "many waters." He says: "I will show thee the great harlot that sitteth upon many waters." The harlot was sitting upon "many waters." "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. 17: 15.)

"And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." (Rev. 17: 3.)

The angel tells John that he will show him the great harlot, and that she sitteth upon many waters, and that the waters, the "many waters," are "many" peoples and multitudes and nations and tongues. When they find the woman, they find her sitting upon "many waters," which waters compose the body of a scarlet-colored beast. Then this beast is composed

of "many waters," which are "many" peoples, multitudes, nations, and tongues; and, to see this picture, John was compelled to go into the wilderness, where the woman was with the body of the beast, composed of many multitudes and peoples and nations and tongues, all existing without a crown on the beast. This is a clear definition of a spiritual wilderness, for the wilderness, where the woman sitteth, was the body of a kingdom with seven heads, but without a single crown. When we found this beast in the twelfth chapter, and not in a wilderness, it had seven crowns. "And behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems." (Rev. 12: 3.) When the same beast is in a spiritual wilderness, it is without a single crown. No crowns are shown on the beast of Rev. 17: 3, because he is a spiritual wilderness where no laws exist.

Here we find many nations in a wilderness. To find a great multitude of peoples and nations in a wilderness, the wilderness must necessarily be a spiritual wilderness, for a material wilderness could not be with people living in it, except on a literal journey with an infallible guide. We are not attempting to define the beast of the Apocalypse here, but are showing what this wilderness is. The word "beast," as used throughout the Bible in a figurative sense, is used to represent one of the four kingdoms, or forms of government, mentioned in Dan. 2. Let the reader remember this. Daniel clearly defines the figurative meaning of the word "beast." He says: "The fourth beast shall be the fourth kingdom upon the earth." (Dan. 7: 23.) This is a clear definition of the figu-

rative use of the word "beast." The word "beast" is also applied to a king in this same chapter. It says: "These great beasts, which are four, are four kings, that shall arise out of the earth." (Dan. 7: 17.) In these two scriptures we have the word "beast" applied interchangeably to kings and kingdoms. Why is this? We can put it down as true that when God calls a man who is at the time a king "a kingdom," it is because he is not only a king, but is also a kingdom. Then we might ask the question: Are all kings kingdoms? Not by any means. God never applied the word "kingdom" to any kings except these four kings who introduced these four forms of government, and he did so in these cases because the four kings were really kingdoms. They held all the prerogatives of the four kingdoms, as the scriptures show. They were lawgivers, judges, and executors of the kingdoms. Of the first (Nebuchadnezzar) it was said: "Whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down." (Dan. 5: 19.) These are the powers of a kingdom; and when a man holds these powers, he is a kingdom. These four are sole monarchs, and no other kind of king was ever called "a kingdom" by the God of the Bible. These are kingdoms. Kings with divided sovereignty are never called "kingdoms" by the God of the Bible.

No word in the Bible has more than one figurative meaning. They may be applied to the same thing under different conditions, and thus, like other words, have shaded meanings. There could never be more than one real meaning of a word when used in a figu-

rative sense, while recognizing a standard of language, any more than there could be two or more meanings to a word in a literal sense. Such a use of words would make human language unintelligible under any circumstances, and God has never so used them.

Then this beast, this spiritual wilderness, represents a kingdom without a crown, and yet it is composed of many nations and peoples and tongues. We necessarily conclude that a spiritual wilderness is composed of people in a state of interregnum, without laws, which are spiritual guides. This condition will be brought upon this union of kingdoms and crowns, with its peoples and nations and tongues, by being smitten by the kingdom of God, as Daniel foretells it will be. They are driven into this wilderness by the man child of the church, who was to rule them with a rod of iron, and who will, by the power of his blood shed while guided by God's word, in martyrdom, break down every kingdom and empire on earth, and thus drive the nations into a spiritual wilderness. Before the strength and power of the word of God in the life of the man child of the church, in martyrdom, every crown and law of man will fall, and the people of the earth will become a spiritual wilderness, will "become like the chaff of the summer threshing floors," as here shown.

CHAPTER IX.

The Beast of the Book of Revelation. His Seven Heads and Ten Horns. Christian Union Shown by the Woman Clothed with the Sun. Denominational Union Shown by the Harlot Woman, Mystery Babylon. Showing the Beast in a Reorganized State After It Falls Beneath the Weight of the Harlot Woman.

What is this "beast" of the book of Revelation? This is a question over which the imaginations of men have froilcked for centuries. In the attempts made to define this great beast, as far as we have seen, all appear to have overlooked the fact that no man is gifted with powers to guess the meaning of symbols used by God or even by other authors. If we ever learn the meaning placed in a symbol by any author, we must let the author who placed it there show the meaning. No other definition is certain. This is infallible. Then, as God is the author of the Bible, we can rest assured that if we ever learn the full symbolic description of the beast of the Apocalypse we must diligently search for the meaning of each symbolic word as God has used it. The figurative meaning of the word "beast" is given by Daniel. He says: "These great beasts, which are four, are four kings, that shall arise out of the earth." (Dan. 7: 17.)

"Thus he said, The fourth beast shall be a fourth kingdom upon earth." (Dan. 7: 23.) Here we have Daniel calling a beast a "king" in one instance and a "kingdom" in another. We have seen his reason for this in Chapter VIII. of this volume, and refer the reader to that chapter for the explanation. A king may be a kingdom, but a kingdom is never a king. God never has called a king a "kingdom" unless he held all the powers and prerogatives of a kingdom. Thus it is true that a beast would not be a king unless the king was a kingdom and held all its powers. These four kings do this. They are truly kingdoms, and, therefore, figuratively, beasts. Thus God calls these four beasts "kingdoms" even when he says they are kings. They are sole monarchs, as the history shows. The fourth beast is the fourth kingdom, or form of government. The word "beast" at all times symbolizes a human kingdom. A beast has but one constitution; and when the word "beast" is applied to a kingdom, it shows a federal union under one constitution, even though every nation of earth composed its body.

The ordinary meaning of the word "head" denotes the point of dominion of a beast or a man, which point guides and directs and controls all the body. In the description of this beast, as we find it in the twelfth chapter, this meaning is emphasized by showing seven crowns on his seven heads—seven legal rulers, or kings; but in the seventeenth chapter we see him with the seven points of dominion, the seven heads without a crown, or ruler, and the angel tells John: "The seven heads are seven mountains." (Rev. 17: 9.)

Here we find the word "head" expressed by a figurative word, and unless we can find what God means by the figurative use of the word "mountain" we can never comprehend all he means by the word "head" as here used. Daniel tells us that the stone was cut out of a mountain. (Dan. 2: 45.) This use of the word "mountain" points to the source of the body of God's kingdom, or church, the people who composed the body when the church was set up.

The people who composed the first church, or body of Christians representing or symbolizing the kingdom of God, are here said to be taken out of a mountain. The gospel was first preached to and accepted by some of the Jewish nation. Whether the church was composed of one hundred and twenty or some thousands when first established, it is certain they were all taken out of the Jewish nation, or, figuratively speaking, the Jewish "mountain."

Then the beast in the twelfth chapter of Revelation had seven heads with seven crowns, seven nations with seven rulers, presiding over a great body composed of many waters, many nations, many peoples, and many tongues.

"With seven heads and ten horns." From the above we learn that the seven heads are seven great nations, leading all the world and dominating the many nations and tongues of earth, which make up the body of the beast, and which are in as perfect union at that time as the different parts of an image of a man or the different parts of a living beast are in union. These seven nations are the seven heads of the beast of the book of Revelation.

What are the ten horns of this beast? The word "horn," when applied in its ordinary sense and meaning to an ordinary beast, is not a figurative word, and could never be unless the beast is a figurative beast, like it is in this case. To find the figurative meaning of a nonfigurative word used in connection with a figurative thing, we must find the natural meaning of the word in its natural connection, unless otherwise defined by God, and apply its natural meaning to the figurative thing. The horn of a real beast is the sword of a beast, used to defend the body and life of the beast and to make war with. The horn of a beast is its weapon for war, as well as for defensive use. In the horn of a beast is centered the physical power of the body united for defensive and aggressive warfare. Therefore the ten horns of the beast of the Apocalypse represent, or symbolize, ten swords of this great union of "waters," nations, tongues, and peoples which compose the body and heads of this colossal kingdom. They are for the defense of the body and constitution of the kingdom, as well as for its aggressive use in war. There is no organ of a kingdom with the function of a horn on a beast which is not solely for use in defensive and aggressive warfare. The horn of a kingdom, like the horn of a beast, must have within itself the functions and powers used for defending and making war for the kingdom. The captain general of a kingdom, like the horn of a beast, has no other function or office in a kingdom but that of defending and making war for a kingdom. Then the ten horns of the beast of the Apocalypse are ten captain generals of this great union of nations and

tongues and peoples. The presence of a captain general shows the existence of an army. It requires an army to make good his function. The ten horns are the ten swords of this great international union of kingdoms, and they wield the martial power of the many nations and people and tongues which compose its body by controlling and guiding the ten great armies which defend and support its international constitution. A captain general is a man, is the sword of a kingdom; and such an organ in a kingdom can exist alone at the head of its army. An army of a kingdom gives to its captain general the whole power of the kingdom in war, like the bone and sinew of a beast give the strength of its body to the horn in battle. A captain general has no function in a kingdom not clearly possessed by a horn on a beast. A beast is God's symbol for a kingdom, and it is as certain that its horn symbolizes a captain general of a kingdom as it is certain that a captain general is the sword of a kingdom. No kingdom can attempt, or ever did attempt, to defend itself or make war without using a captain general supported by an army. Neither does a beast attempt to make war or to defend itself without using its horn. A horn on a beast is never used in the peaceful hours of a beast; neither has a kingdom any use for a captain general except in war. They are identical in function, in organic connection and purpose; and nothing could more beautifully symbolize the captain general of a kingdom than the horn of a beast. This is our definition of a horn on a symbolic beast. Let us now get God's definition. It is sure.

In harmony with this deduced meaning of the word

"horn" from its relation to a beast, a part of which it is, we find the word used and applied by God likewise to a man or captain general. (Zech. 1: 18-21.) This scripture is cited by some commentators to show that the word "horn" means "power." This is not true. The word "power" has no specific and special reference to anything particular, but may be applicable to any force which can affect or move any other force or thing in the universe. To say that the word "horn" is a power is not to define it, but it is to misuse the word, so much so that it can be applied to almost anything under the sun. Under this definition the word "horn" may mean God, Satan, heat, cold, light, darkness, truth, error, a human kingdom, the kingdom of God, heaven, hell, or any other force. This is a handy definition with which to pervert almost any passage of scripture.

In the above reference to Zechariah there is no doubt that the four horns symbolize the four kings, or rulers, of the four great dynasties which scattered the Jews over the whole earth. These four horns used by God for scattering the Jews began with Nebuchadnezzar, king of Babylon, and ended with Titus, the Roman general, who completed that work. This scripture reads thus: "And I lifted up mine eyes, and, behold, four horns. . . . These are the [four] horns which scattered Judah, so that no man did lift up his head." (Zech. 1: 18-21.) When the scattering of Judah began, Nebuchadnezzar, who was the captain general of the Babylonian empire, took Jerusalem and carried away the Jews. He was the sword, the horn, of the kingdom of Babylon, who first began

the work of scattering Judah. At the time this work was completed the Romans sent their captain general, Titus, one of their horns, for warfare—to take Jerusalem and finish this work of scattering the nation of the Jews. These captain generals, these horns, began and finished this work. The use of the word "horn" in this scripture could not be more clearly in harmony with the meaning we deduce from the natural meaning of the word "horn" as being a sword of a beast, a captain general of a kingdom. We have the word "horn" here applied by God, and we have it perfectly and legitimately deduced from its organic connection and functional purpose on a natural beast. No one need accept our interpretation, but he must accept God's.

We quote further: "The ram which thou sawest, that had the two horns, they are the kings of Media and Persia. And the rough he goat is the king of Greece: and the great horn that is between his eyes is the first king." (Dan. 8: 20, 21.) This is what God symbolizes by a "horn." It is a man. The first king of Greece was Alexander the Great, one of the greatest captain generals known to human history. He was one of the horns that scattered Judah. Let us not forget that if we find the true meaning of a figurative word one place in the Bible, it invariably stands for the same thing every other place in that book. Try to translate a few figurative words by God's use of them in the Bible, and you will be astonished at the consistency and harmony of that wonderful book in its use of figurative words.

2 Sam. 22 shows a horn is an executor, either God or man—one who can fight battles and make war. The word "horn," when used figuratively throughout

the Bible, represents God or man as a warrior directing and controlling either temporal or spiritual belligerent powers.

"Full of names of blasphemy." Blasphemy is an evil and derogatory speech, involving falsehood, and most generally, if not always, embraces malicious intent. When applied to God, Christ, or the Holy Spirit, it invariably detracts from their honor, greatness, and supremacy. Then a "name of blasphemy" is a name which dishonors, degrades, and detracts from the dignity and greatness of the name of God, Christ, or the Holy Spirit.

No doubt the names referred to here are the many denominational names which now fill the kingdoms of Christendom.

How wonderfully accurate, economic, and precise is the God of the Bible in all his statements! He foretells here the existence of these denominational names some decades before any of them existed. Some of them came on the earth many centuries ago, yet the first verse in the Apocalypse indirectly tells us that not a prophecy will be fulfilled until near, or "shortly" before, the coming of Christ. Is this a fulfilled prophecy? These names are now here, and no doubt they are the very names foretold by God some eighteen centuries ago. These names are, no doubt, the very names that will be here and in use at the time they are all destroyed and utterly rooted up by a future kingdom, as we will see in another chapter. If these names have been foretold and have been here for centuries, then here is a prophecy which has been fulfilled many centuries before the coming of Christ, and it is out

of harmony with this first verse in the Apocalypse. From a superficial view this would appear to be true, and it would be true if these names in the past had been "names of blasphemy;" but they have not been such in the past and are not now "names of blasphemy." But God here foretells the time, the when and the how, they will in fact and in truth grow into and become "names of blasphemy." We can see them now, and have seen them for decades, receiving and fellowshiping religious infidels and thus tending toward the end of degrading and debasing the names of God and of Christ. They thus have grown year by year and decade by decade in that direction. They are fast growing into hotbeds for infidelity, and they will yet richly and abundantly earn these very names. They have for scores of years been nurturing and fostering in the schools and colleges which they own throughout the land the worst, the most evil, as well as the most powerful, class of infidels. They are wolves in sheep's clothing—men who claim and receive our confidence in the name of Christ, our Savior, then teach our sons and daughters that the word of God is unreliable; that the great God of the Bible, who created man and the universe, is but little higher, if any, than Mohammed or Buddha.

This class of infidels will transmute these denominational names, which have been loved, cherished, honored, and venerated through the ages, into prostitute houses of infidelity and pure and unmistakable "names of blasphemy." They will be "names of blasphemy" at a time when every true Christian in them can see the handwriting on the wall and will un-

derstand this revelation and come out of them. They will become "names of blasphemy" when they shall form themselves into a great "moon" (Rev. 12: 1), a great spiritual city (Rev. 17: 18); and by the power of the first universal kingdom of earth, which their city will rule and be ruling when it falls, they will become drunken on the blood of saints and martyrs of Jesus, and yet continue to wear these names within a federated union (Rev. 17: 6-18). At the time these events transpire there will not be a single true Christian in any one of them; but they will be filled with religious infidels, and they will then have fully earned the title of "names of blasphemy" which God applies to them at that time. There is nothing and there has been nothing in Christendom, through all the ages, which can fulfill this prophecy so fully and so accurately as the denominations of Christendom when they contain no Christians. This dominion of religious infidels will bring the beginning of the fall and dissolution of Christendom. They will create a storm of persecution around God's church and his people through the political power of this federation of these denominations after all Christians have left them, which will lead to their own ruin and utter passing away, as well as the wreck and destruction of every institution of great Christendom. The revelation shows that these denominations will be swept from earth about eleven hundred days before the coming of Christ and the beginning of his millennium. When we look upon these great and truly religious denominations, with their teeming millions of loyal-hearted, reverential, and devout men and women, living in a boun-

tiful land, blessed and which has been blessed by their existence, it is hard for us to believe it is possible for these things to come on the earth. Man may not choose. God has appointed the harvest, but in his great and unspeakable loving-kindness and tender mercy to his servants he has completely veiled and hidden from them the time for these great trials to come to pass. The author rejoices in the certainty that the time for these fearful revolutions to transpire is unrevealed and was never known even to the most honored of all the inspired men that have ever lived.

"Scarlet-colored beast." The word "red," with its shades of color, when used in the Bible in a figurative sense, means "sin." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.) The different colors are used to symbolize characters throughout the Bible. The character of this kingdom, or beast, is symbolized by the color which represents the whole catalogue of sins. The words "red" or "scarlet" are never used in the Bible to represent blood or bloody institutions, though they embrace the shedding of blood when it is a sinful act.

Here we have all the parts of the beast of the book of Revelation, with its character defined by God; and it is, therefore, easy for us to know with certainty just what this beast is. Let us reread the scriptures: "I will show thee the judgment of the great harlot that sitteth upon many waters." (Rev. 17: 1.) "And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast." (Rev. 17: 3.) "The waters which thou sawest,

where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. 17: 15.) The place where the woman "sitteth" was on a scarlet-colored beast full of "names of blasphemy"—was on many waters, many peoples and multitudes and nations and tongues. Therefore it is perfectly certain that the body and heads of the beast are composed of many peoples, many multitudes, many nations, and many tongues, all united by one constitution, like the body of a beast, and filled with the denominations of Christendom. It is dominated and ruled by seven heads, seven points of dominion, seven mountains, seven nations, with the dominion and kingdom supported and defended by ten captain generals, who wield the martial power of this colossal, this international union of nations and peoples and tongues.

The beast of the Apocalypse, as given in chapters 12 and 17, is a union of the nations of Christendom, a union of the whole earth, divided into seven provinces, under seven rulers, and, therefore, under a provincial or Babylonian form of government, similar to that of the United States.

The seven heads are seven great nations, dividing the world among themselves into seven provinces and uniting the whole body by a federal constitution like the parts of one and the same beast. This will be the condition at the fall of the first universal kingdom ever existing on the earth.

The "names of blasphemy," as we have seen, are the denominational names of Christendom when divested of every true Christian, and they show this union of kingdoms to embrace the whole world after all nations

have mingled themselves with the "seed of men." This places the first universal kingdom in the future. That this union embraces every nation of earth is clearly shown, for in describing the beast in the wilderness, while it exists without a ruler or crown, John says: "For by the wine of the wrath of her [the harlot woman's] fornication all the nations are fallen." (Rev. 18: 3.) All nations, tongues, tribes, and peoples of earth are here united under one federal law.

The whole beast is ruled by that great city called "Mystery, Babylon," which shows it to be Christendom nations, like the "mingling of the seed of men," as given by Daniel, shows the union of the kingdoms in the image to be Christendom nations. Daniel shows the heathen nations mingling themselves with the word of God, or "seed of men," and thus producing Christendom kingdoms. He shows these conditions complete at the very time of the existence of this image and its collision with the church. John shows the union of the nations and tongues ruled over by a harlot woman, or a harlot religious people, and thus shows Christendom with her people in union.

We find these seven nations will adopt the creed of the "moon," or religious body of people, of John's vision as a spiritual light for the world in place of God's word, the "sun." We conclude that this will lead to wars and subjugation and enforced acceptance of this creed by all other nations. The wars and conquests of the world by these seven great nations for this dark purpose will be no ordinary wars, but they will arise from religious opinions and infidelities in God's word and will affect the world and the peo-

ple of God in the most vital and appalling manner. This is shown by the church with its feet on another religious people with their creed, while the other people with their creed are supported by the united martial power of all the earth. When these internal wars shall end, they will all be in one body, under the dominion of seven nations, who will then have complete dominion of all the earth, existing under the light and dominion of a spiritual moon—an international woman, with an international creed. When this great federal government comes under the harlot woman, the ruler of this kingdom and promulgator of these ideas, she will then be ready to turn her attention to the complete enforcement of her doctrine and the overshadowing of all other creeds. Just what parts of the Bible will be cut out by the enactment of law or what the antagonistic features of this creed to the Bible will be, no one can tell with certainty until they are proclaimed. Yet we can say with certainty that it will reject the Christ as being the Son of God, for this is the foundation of his church. She is not standing on this fact, but she is beneath it, is under this fact, the feet of the church. This much of her creed is shown. When this is done, then will the people of God in all the denominations of earth who have a real live faith in God's word come forth and come out of their many spiritual houses. They will be united and bound together in singleness of heart and purpose to pour out their blood, if need be, for their faith and love of God and to uphold his word. This will be the first Christian union in all the ages. Then will the people of God be delivered up to be afflicted, and they will be

hated of all nations. (Matt. 24: 8.) Then will the church of God cry, "travailing in birth, and in pain to be delivered." (Rev. 12: 2.) Then will the strong people, the manly generation of the word of God, the man child of that seed and generation, be found in the midst of God's people, in the metes and bounds of his church. Then will this strong people, by the power of his blood shed in meekness and martyrdom by and for the word of God, which is from its inflexibility called "a rod of iron," decrown the seven heads of this red dragon and drive the nations into a wilderness. At that time there will not be found a single man or woman whom God recognizes as a Christian in any denomination on the whole earth.

"And he stood upon the sand of the sea [the "many waters"]. And I saw a beast coming up out of the sea [the spiritual wilderness, composed of many waters, many nations, many tongues], having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy." (Rev. 13: 1.) The seven heads, the seven great nations, come out of this wilderness, under this reorganization of the kingdom, without the crowns they wore in the twelfth chapter before they went into the wilderness. The ten captain generals show the ambitions of the human heart by putting crowns upon their own heads amid the wild scene of a spiritual wilderness, amid fallen kings and laws, and they leave the seven nations still wearing the "names of blasphemy." The lovers of the many denominational names in Christendom display their human nature when in the wilderness, where no law of coercion exists, by proclaiming anew

their independent names. The people of the harlot woman hold up their golden cup, their federal constitution, which contains the doctrine and seed by which she committed her spiritual fornication with the seven heads of the beast. "With whom the kings of the earth committed fornication." (Rev. 17: 2.) This expression shows that the kings, all the kings of the earth, were embraced in the beast upon which the harlot woman rode, and it shows the universal reign of this kingdom as foretold by Daniel—a thing which has never yet been. No local kingdom, or even dynasty, has ever yet held such extensive dominion as is described by Daniel; but John here, by completing Daniel's history, shows such dominion will be under the seven nations, embodying the full-grown power of democracy, united under a Babylonian or provincial form of government, under the harlot woman, who, like Nebuchadnezzar, will be king of kings.

CHAPTER X.

"Mystery, Babylon," Defined. She Is Not the Romish Church, but She Is That Great City, a Union of Many Spiritual Houses.

After examining the proofs given in the last three chapters, showing the characteristics, the descriptive marks, of both the beast and the woman of the twelfth chapter of the Apocalypse, the reader is better prepared to accept the fact that the "moon" under the feet of the woman is an international religious body of people, and, therefore, encompassed by an international creed. The proofs that this "moon" and creed are international rest upon several clearly shown facts. In the first place, the beast, as shown in the twelfth, seventeenth, and eighteenth chapters of the Apocalypse, is an international body and embraces every nation, tribe, and tongue of earth. In that scene there is but one "moon" and one religious creed for its people. It is thus shown to be extensive enough to be in the presence of every nation of earth at one and the same time; for when John shows this same beast in the wilderness, or in an interregnum, he says: "For by the wine of the wrath of her fornication all the nations are fallen." (Rev. 18: 3.) This is part of the description of this beast after its collision with the church, and it embraces

all the nations of earth. It is a real, as well as the first universal, kingdom. The woman could never stand before and in the presence of an earthly kingdom which embraced all nations, unless her body was international; neither could this moon, this one moon, in this scene be in the presence of every nation of earth and at the same time be under the feet of an international body of people, unless it was itself international. These facts make it certain that the moon of this vision is a religious body of people—a moon encompassed within a universal or international religious creed.

"I will show thee the judgment of the great harlot that sitteth upon many waters." (Rev. 17: 1.)

The figurative woman of the Bible, as we have seen, is always a religious body of people, either worshiping or pretending to worship the God of the Bible. (John 3: 29; Rev. 18: 17.)

It is claimed by commentators of all denominations, except the Roman Catholic denomination, that this harlot woman is a symbol of the Roman Catholic Church. This has been repeated incessantly by good people without sufficient proof, for there is no testimony to sustain it. For any one to make this claim is to show that he does not understand the meaning of the words used, is to show that he does not understand whether these scenes have already transpired or are yet to transpire.

The Roman Church has never been more nor less than one denomination, and for ages has been a single denomination among many denominations. She has never been but one spiritual house. But this

woman is a city, and is, therefore, composed of a plurality of houses. "The woman whom thou sawest is the great city ["Mystery, Babylon"], which reigneth over the kings of the earth." (Rev. 17: 18.) That the Roman Church is not the great harlot of the Apocalypse is certain from the fact that no single house is a "great city." This fact alone ought to silence such a claim. A material house is not a material city, neither is a spiritual house a spiritual city. A material house is a place of residence, and all the departments of a house are united by constitution, by a law of construction, into a single house under one head, or ruler. But a city is a constitutional federal union of a plurality of houses standing along its highways or streets, with many things in common. The houses of a city always exist in a federated league in one body under a single constitution. The Roman Church is one spiritual house, and only one, with its many local departments; and it was built under a law of construction without a view for the fraternal existence of other sister spiritual houses in its neighborhood, and no other spiritual house has ever been built on any place provided by the founders of the Roman Church like houses are built in a city.

The Roman Church represents but one spiritual house; and it is, therefore, certain that it is not a city and could not in any sense be symbolized by a woman who represents or symbolizes a city. The harlot woman of the Apocalypse, no matter who she is, is composed of a plurality of spiritual houses, is a spiritual city; and her existence and reign will be as brief as the first union of all the kingdoms of earth

after that union becomes prophetic will be brief. Her history and this union of kingdoms after they become prophetic cover the same brief period in these prophecies. Not a man who ever lived as a part of the body of the Roman Church ever saw the beast of the Apocalypse; neither has any other man ever seen such a union of kingdoms. While no man in the past has ever seen such a union of kingdoms and crowns and nations and tongues as the apostle here describes, yet it is perfectly certain that the fornicating religious people who compose the body of the harlot woman of this vision will see this union, for the apostle tells us this harlot woman will ride upon this very beast in a spiritual wilderness. A great religious reformer has said: "God's people cannot come out of Babylon unless they are in Babylon." Let us add that they cannot come out of Babylon before there is a Babylon. When "Mystery, Babylon," shall exist, she will be a constitutional union, a federation of spiritual houses. She will be supported by the power of seven great federated nations, and thus be able to commit fornication with every king of the earth, cause them to support her doctrine in an international creed, which will give the only human legalized spiritual light to this great union of kings and nations and tongues. On the other hand, the Roman denomination has never at any time in the past ruled the people of earth, for all the people of earth have never at any time been under the dominion of the kingdoms she rode in her palmiest days. Neither were her kingdoms ever united into one body by one law, or constitution, like the parts of the body of a beast are united

by one constitution. The Roman Church has never, either in a wilderness or out of a wilderness, rode upon a beast with seven heads and ten horns; and she never will, for the Roman Church will continue to be a single spiritual house until she, with her sister houses, are all united, willingly or by coercion, into one great city, which will be supported by a universal kingdom, with seven great nations ruling all the earth. At no other time can we look for this harlot woman to exist, for there is no history of her existence except during the brief prophetic reign of this kingdom. Such a kingdom has never yet existed; neither has "Mystery, Babylon."

The Roman Church, by her sins and cruelties in the darker ages of the Christian era, held a desultory and superstitious dominion over several local kingdoms of earth. She never even attempted to unite them into a provincial government composing one body, like they will be under the dominion of "Mystery, Babylon." It is true, she acquired great notoriety and hatred in the eyes of the world by the unbridled use of her powers, secured by her spiritual fornication with a number of the kings of the earth. Yet, for all her notoriety and sins, she has never been dignified by a notice from God in any way to single her out or distinguish her from her many sister denominations. To comprehend these statements is to comprehend the fact that when God talks of this great city he is not talking of one spiritual house and calling it a great city or anything which is in any great respect like the Roman Church; but he is talking of a

union of a plurality of spiritual houses into one body, which makes, and which alone makes, a city.

The city of God contains a plurality of houses. Its body is composed of men in the flesh, resurrected men, and angels. Paul tells us of at least these three houses. He says: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect." (Heb. 12: 22, 23.) The city of God is thus shown to contain a plurality of spiritual houses. In one we find men in the flesh; in another, angels; and in another, resurrected men. None of these classes are under the same law. A different constitution, or spiritual house, is prepared for each. Men in the flesh are not under the same laws that embrace the angels of heaven and resurrected men.

Spiritual Babylon and the beast of the book of Revelation will coexist. That this woman, "Mystery, Babylon," has never existed in the past is also as certain as it is certain that there never has been a union of God's people since the apostolic age. God's people, symbolized by the woman clothed with the sun, will stand in the presence of the same seven-headed beast on which this harlot will ride. It is also as certain that this woman has never existed in the past or present as it is certain that all the kingdoms of earth, after being united into one body under seven crowns, have never existed in a spiritual wilderness, or interregnum, in the past or present; for we find

this woman there riding this beast in the very beginning of her judgments and trials. Then if the Roman Church is not the great harlot of the Apocalypse, who or what will compose that great city?

The words "woman," "harlot," and "city" locate this union of houses in the land of Christendom at a later date than the present time. The word "woman" means, figuratively, as we have seen, a religious body of people worshiping, or pretending to worship, the God of the Bible; the word "city" always refers to a constitutional league embracing under its laws a plurality of houses; the word "harlot," when coupled with a religious body of people, shows the legalized support of their doctrine by the martial power of a king, or ruler, for nothing but this is spiritual fornication between such bodies. The word "woman" has never been applied by God to any people but those claiming to be Jews or Christians. This narrows the components of this city down to a plurality of spiritual houses composed of either Jews or Christendom religious people. God never called a body of true followers a "harlot." While the Jewish nation has existed for four thousand years, yet at no time has it ruled a universal kingdom composed of every nation, tongue, and tribe of earth. This should eliminate the Jews. They have often been called a "harlot woman," but never were they called a "harlot woman" and "city" by God. They have never been a city. They are one house, distinguished from all other worshipers, or pretended worshipers, of God by a legal fleshly mark. During the last four thousand years the Jewish nation has not ruled, and never

will rule, every nation of earth like the fornicating religious people who will compose the houses of that great city which "reigneth over the kings of the earth" will yet do. The Jewish people compose one house. The Roman Catholics compose one house, one denomination. But the denominations of Christendom are a multitude, compose many spiritual houses, and all it will require to make of them one great city will be their incorporation under a federal law.

Christendom denominations were born to rule earthly governments. This is characteristic of them. They began to reach for the scepter of dominion before the year 315 A.D., when this spirit of religion caused the Roman empire to abolish paganism and mingle itself with the word of God, the "seed of men." From that day to this, through every century, they have been born by the score.

They have, through the past ages, dominated the kings and rulers in every great and powerful kingdom of earth. In their divided and separate spiritual houses they now dominate and own most of the kingdoms of earth. When these many spiritual houses once form a strong, aspiring, and powerful federation, they will as surely grasp the reigns of all the kingdoms of earth as these statements of the beloved apostle John are true. He shows them doing so.

The houses in any city are under one and the same supreme law. In any city each house surrenders some of its independence when it comes under a corporate law. The houses of this city will do the same thing. This great city will exist when a federation of the denominations exist. It will be composed of these very houses. They now possess many of the marks and

characteristics, and will finally possess every mark and characteristic, necessary to fulfill the requirements of this spiritual city. They are all worshipers, or pretended worshipers, of the God of the Bible. They are each thus figuratively a woman. When incorporated under a federal law, they will be a spiritual city. When they offer their service and prostitute the worship of the God of the Bible in exchange for the support of seven rulers, or kings, in seven great nations of earth to support a federal creed, they will then, under this federal law, be "a harlot," "a woman," "a city." When a federation of the denominations attains sufficient strength and influence, and while smarting under the sting of these scriptures, unless human nature changes, she will prostitute her worship in exchange for the support of the kings of earth in behalf of her creed and the power to mutilate the Bible. She will mutilate the Bible by legal authority from seven great kingdoms, which she will then be ruling, by taking her own prophetic picture out of these prophecies and declaring her unbelief in Christ as the Son of God. The denominations are the only institutions that ever have possessed all the characteristics necessary to fulfill this prophecy. They are destined by God to do so. They will, sooner or later, form this great city. They will fulfill the word of God and perform these, the greatest of human sins, when they obtain the power to do so. This scene is laid in Christendom. Not a mark or characteristic on this harlot which will not be clearly seen in a future federation of Christendom churches when she once attains that solidity in ecclesiastical union which God in these prophecies foretells she will attain.

A city is not made by destroying the houses in a neighborhood and incorporating their ruin, but each house is left standing on its own foundation and encompassed by a federal league or common constitution. This "great city" will be formed the same way. Each denomination will be left with its own structure intact and be taken into the walls of this spiritual city, either willingly or by coercion. As each denomination enters the city, it will be received without a change in its architecture or otherwise, except a surrender of certain liberties and freedom of action it enjoys as an independent denomination. This is the way all cities are formed. This great city will be formed the same way.

The components of "Mystery, Babylon," exist today and are being prepared for this union. They exist in different houses, and not within the constitution, or creed, of a great spiritual city that could be symbolized by a harlot woman, for the parts of a woman are bound together by a single constitution. There is nothing plainer or more certain in God's word than that the woman, "Mystery, Babylon," does not represent the Roman Church or any other single name or spiritual house in Christendom. She is that great city which is yet to be formed and have a brief existence on earth, at a time when the creeds of all the denominations of Christendom are overshadowed by her federal creed, and they are incorporated into one body under a single constitution, like the parts of the body of a woman or a city exist under one law of construction. This city, this union of the denominations under a federal ecclesiastical government, will exist amid a union of the kingdoms of earth; and at the

same time the people of God throughout the earth will be united into one great body, for they will come out of these houses to a man. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." These afflictions of God's church will purify and make the souls of men white and prepare them to reign on the earth with Christ a thousand years. They will be so strong and brave and loyal to God amid these trials and tribulations that they will paint with their blood, upon the broad canvas of life, a holy scene of sublime faith and trust in God, which will proclaim throughout the universe the glory and wisdom of God in the creation of man. They will be a holy and bright crown on God's work in creating Adam and glorify and exalt his wisdom in this, his greatest work known to man. They will be so beloved and honored by God that he tells us that they will be translated—will be born by a transit from a life of sorrow and tribulation on earth to a glorified state at the throne of God. With their ascent to the throne of God in heaven will begin salvation from death. They will be the very firstborn of all the children of the church.

"And the woman was arrayed in purple and scarlet [showing her dominion and wickedness], and decked with gold and precious stone and pearls." (Rev. 17: 4.)

The wealth of Christendom at the beginning of these scenes will be represented by gold, precious stones, and pearls. Silver will be completely demonetized throughout the world at that time.

"And upon her forehead a name written, *Mystery,*

Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth." (Rev. 17 : 5.)

This city exists in law, is a spiritual city. The word "mystery" is in many respects synonymous with the word "spiritual." It means hidden, unseen, unknown. (1 Cor. 2 : 7; Eph. 1 : 9; Rev. 1 : 20.) To human understanding a spirit is incomprehensible. Who can define or explain the components of the spirit of man? Who can tell us what the spirit of man is or analyze its composition? Spirit will forever remain a mystery to man. "Mystery, Babylon," is spiritual Babylon, for the meaning of the word "spiritual" points to unseen, hidden things. Spiritual things are recognized by their manifestations. This city will and can be seen in no other way. It will be a spiritual city, recognized by its manifestations through law. She will be the mother of every harlot infidel denomination on earth when she carries them within the metes and bounds of her body.

We have now, by God's word, identified every mark of both the beast of the book of Revelation and the great city, "Mystery, Babylon," as the union of the degenerated material now existing in what is called "Christian nations." When these great unions are formed, it will be but the gathering together of the finished material which has been in preparation for ages by the unseen hand, the mystic work of a wayward religious spirit, which will culminate her glory and sin in these great bodies. When these unions are complete, there will not be a Christian in any denomination on the whole earth. They will come out of the denominations and compose the first Christian union of all the ages since the beginning of the Christian era.

CHAPTER XI.

The Seven Christendom Kings and the Judgment of the Harlot. The Wounded Head of the Beast. The Kingdom of the Ten Kings Is a Paternal Kingdom.

We must yet examine some other expressions in the seventeenth chapter of these visions before we are fully prepared to comprehend the judgments and trials of the "harlot woman." Every kingdom in Christendom is to-day, of course, dominated by the religious people found in the denominations; and that dominion will finally lead the kingdoms of earth, in a degenerate age of faith, under the "vox populi, vox dei" idea derived from democracy, to support the infidel creed of a federation of the denominations. The future infidel people of the denominations will, by a majority vote, proclaim for a federal religious creed, for a mutilated Bible, for the "moon," for a union of all religious people under that creed; and it will be established under the federation of seven great nations, forming the first universal kingdom. Both these unions will be dissolved by the blood of God's people, who will, with the tenacity of life itself, hold up the word of God as the only religious guide lawful for men to follow. When the Bible is attempted to be mutilated and supplanted by the doctrines of this "woman," then will

begin to be laid at the root of the tree the prophetic ax, which will cause the fall and dissolution of Christendom.

When this conflict shall come, the kingdoms of earth will go into a spiritual wilderness and leave ten generals, the "ten horns" of the beast, who will control the martial power of the world; and thus, by the force of these conditions, they will be the only rulers, or kings, on the whole earth. They will, purely from the force of circumstances, become kings, or rulers; yet they will be without a kingdom, or form of government. They will rule by the power and strength of the armies they control. Looking upon these scenes in the wilderness of fallen kingdoms and laws, the angel thus described them: "And the ten horns that thou sawest are ten kings, who have received no kingdom as yet." (Rev. 17: 12.) They are kings without kingdoms, or forms of government. They are kings in a great sea of anarchy, where no laws or legal rulers exist, and they hold in their hand, under the providence of God, the destiny of all the earth. A general is a ruler, or king, in an interregnum, or spiritual wilderness. God here tells us that the word "king" means a ruler. "These have one mind, and they give their power and authority unto the beast." (Rev. 17: 13.) These ten men, holding the martial power and authority of the earth by the armies they control, are of one mind; they agree and give their authority to the same union of kingdoms, the beast. The seven nations will use the power of all the kingdoms of earth for the purpose of mutilating the word of God and upholding the doctrine of an infidel reli-

gious people, a "moon," with an international creed; but these ten generals find themselves, at the fall of this union of nations, with all the power and authority of the earth, and they now agree and reorganize this union of nations, which embraces the same people, and they likewise have a great purpose in view.

"The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition." (Rev. 17: 8.) This beast was—he did exist—as an earthly kingdom, as we have seen him in the twelfth chapter of Revelation, with his seven crowns and ten captain generals. At that time he was; but now, as the apostle looks upon him in the wilderness, he does not exist—he is without the organism of a kingdom. "He is not" an organic kingdom or a beast, but he is about to return to earth, to come up out of the abyss of human interregnums as a beast, or kingdom, with the same union of nations and tongues that composed his body under the seven heads. Here he is, as reorganized by the ten horns, as he arises from the waters, the sea of human anarchy: "And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy." (Rev. 13: 1.) We have now seen the beast of the book of Revelation in three distinct stages, as he will exist when he comes. In his latter stage, in the reconstruction of this colossal union, we find it is effected by the ten captain generals. They, in the beginning of this, its last reign, wear ten crowns, while the seven kings of the seven nations, who wore crowns during the preparation for and collision with the

church, are decrowned and never again wear crowns. From that collision the seven kings go into the wilderness, and they make but feeble effort to reinstate themselves. "And they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while." (Rev. 17: 10.) There can be no doubt that this is an effort of the seven fallen kings, who go down with the union of nations, to regain their thrones. They make this effort while the earth is a spiritual wilderness, and they have no military power to support them; for the ten horns hold the armies of this great fallen union, and these seven kings are powerless to regain their thrones in the presence of these ten men who head and control the military forces during the interregnum. Hence we find five are fallen before it could be said of them "they are," but "one is;" one reaches his throne, but does not remain even a "little while," like the seventh, who remains on his throne a little while—that is, until the people who support him in this nation are conquered by the ten kings. "And I saw one of his heads as though it had been smitten unto death; and his death stroke was healed: and the whole earth wondered after the beast." (Rev. 13: 3.) Let us impress the fact that this beast with the wounded head, or nation, is the same beast that was in the wilderness; for, besides the bodily likeness, we find when this nation was healed of its national deadly wound the whole earth "wonders" after it.

In the seventeenth chapter it is not stated why the people should wonder after the beast, but it is stated that they will. "And they that dwell on the earth

shall wonder, . . . when they behold the beast, how that he was, and is not, and shall come." (Rev. 17: 8.) This nation of people, when they are subdued by the power of the ten captain generals, are suffering with a deadly wound of the sword, "saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived." (Rev. 13: 14.) At the end of this revolution and the establishment of the kingdom of the ten kings we have one of the heads of the beast, one of the seven nations of this union of nations and tongues, suffering with a deadly wound by the sword. This statement describing the afflictions of one of the seven nations shows its tribulations to be beyond anything ever enacted in the history of the human family up to that time. This is one of the seven great nations of earth, which will unite its power with six other powerful nations for the purpose of enforcing the reception of a federal creed by the people of earth in place of the Bible as a spiritual light. This is the beginning of the judgments of the great harlot. One of the seven great nations, which was one of the seven heads of the beast, is brought under the power of the ten horns with a deadly wound, which is so extensive that it is called a "national deadly wound." The whole nation has a wound unto death, and nothing but miraculous power can heal a deadly wound, for a deadly wound cannot be cured by natural means; and this power of the kingdom to heal causes the people of earth to wonder when they see it. For a nation to receive a deadly wound is for the people who compose the nation to receive an incurable wound.

And this was not a small nation, but one of the largest, one of the seven great head nations of the earth, that received this wound. Such a condition of a whole nation of people could never come from the sword in battle, but it could only come, and must come, from the murderous work of the execution of law. It is from the execution of a law with a sentence of death from a poisonous weapon, for no other sword could accomplish such an end. If a whole nation sought death in martyrdom, it would be impossible to accommodate each and all with a deadly wound by the sword, without often producing instant death, unless the wound was from a poisonous weapon. Yet this head, this nation, when it is subdued and brought under the dominion of the ten crowns of the ten men who were captain generals in the preceding union of nations, is afflicted with a deadly wound by the sword—a wound which God here tells us would bring death to all the nation. Here are some of God's trials and judgments inflicted on this federation of Christendom churches and which were never visited upon the people of the Roman Church. One of the great nations which, with six others, rule and dominate the nations and tongues of earth, under a federation of Christendom churches, is here, in its subjugation by the ten generals, with all its people, afflicted with a deadly wound, which must have been given as the only means that would bring them under the dominion of the ten captain generals, or their new constitution. These ten horns at this time are the martial rulers of all the earth. This whole nation, by being afflicted with a deadly wound from a sword, shows two things

—first, that it was not a wound received in battle, for a nation never goes to battle, but sends its army, and this nation had no army, for the ten captain generals command the armies; and this wound is certainly received in helpless obstinacy in preference to submission to a constitutional demand by proclamation from the ten kings. A nation could receive a wound from the sword in no other way, much less a deadly wound, than by a regular systematic execution of law or a military proclamation. It was given by a regular system of barbarism and from a house-to-house canvass. When the demand of the ten kings was resisted, a deadly wound was given; and the demand was so universally rejected by this nation that when it was subdued it was a head of the beast with a deadly wound—a whole nation of people with a wound that would surely bring death if not miraculously healed. This afflicted condition of a nation, while it shows the utter helplessness of the people and the unyielding determination of the ten kings to gain their demand by a most savage and cruel means, yet it shows that the submission to the demand of the ten kings was regarded by this nation of people as a calamity worse than death. We know a nation of people could never receive a wound in battle, for a nation never goes to battle; and this whole nation did receive not only a wound, but a deadly wound, and it could never have been given except by a barbaric, systematic execution of a decree as a punishment for resisting a law, or proclamation of the ten kings who hold the martial power of all the earth. The submission to the demand was regarded by this nation as worse than certain

death, for the whole nation was in a dying condition when they surrendered. They had a national deadly wound. This is the beginning of a miraculous age, and this power to heal is conferred by Satan upon this kingdom; and from the attractions of this power the people of earth, who are not versed with the contents of this Revelation, "wonder after" and follow this kingdom.

These ten kings are at this time of one mind, and they remain of one mind until the union is formed; and it is, therefore, certain that the same proclamation embraced all the people of earth, including this nation which so universally refuses to submit, and which, in consequence of their rejection of the decree, or proclamation, receives a deadly wound by a sword. Let us find what this demand was: "And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked." (Rev. 17: 16.) The word "beast" here certainly embraces none but the ten kings and the officials of the kingdom, with the army. The word "kingdom" is often used in this sense. For instance, we speak of the officers of the United States as the government. The President and other officers of the United States are in a sense the kingdom, for they represent and personify its laws. And the word "beast" is here used in that sense. The ten kings and government officials hate the harlot. The body of the harlot was composed not only of the people of this one nation, but it embraced the people of earth, who composed the body of the "moon," with its federal religious creed of the preceding union of kingdoms. These ten

kings, as well as the reorganized kingdom, or beast, or government officials under them, hate this religious people, hate this federation of the denominations; and in their hatred they are of one mind, and agree to make the people of fallen Christendom not only desolate, but "naked." Then we learn here that the ten kings, by their new constitution, declare the wealth of the harlot people forfeited to the kingdom. They "make them naked," and to make people naked is to take from them all the earthly possessions they have. They strip them of their wealth and possessions. This is the only way to make a people naked. (See Job 1: 21.) To leave the people of Christendom with their wealth and possessions would not be to make them naked; but to take from them these things, Job shows us, would be to make them so. This alone would fulfill this condition. Then from this expression we are forced to the conclusion that the proclamation of the ten kings to the fallen nations and people and tongues of earth was for a surrender of their title to all their earthly possessions. It can mean nothing but a transfer of all individual wealth and possessions to the government under the ten kings. The people of one of the seven nations, looking upon the injustice and poverty-stricken condition this proclamation brings them, purpose in their own minds to receive death rather than to make the surrender; and the ten kings, hating the religious fanaticism displayed in these religious wars by this people, are determined they shall forfeit their wealth to the general fund of the union of nations, even if it takes the universal destruction of this or other whole nations. So they proclaim a death

wound by a poisonous weapon and a lingering death to all who resist the demand and fail to give up their earthly wealth. And thus we find this nation in the new union under the ten kings, with its people suffering the pains and anguish of certain death from a wound by the sword. A vital wound by an unpoisoned sword will bring speedy death; but this nation of people are all suffering from a deadly wound by a sword at one and the same time, and they are all healed before they die.

This harlot woman, this federation of the denominations, will be established by a majority voice of the people, certainly of the seven-head nations. Therefore, when the body of the harlot is spoken of, it means not only all the people of the seven nations, but all who are coerced and brought under their rule. The ten horns represented under the first union are the military powers of both the heads and body of the beast; and they, therefore, represent all the people of the reorganized kingdoms of earth; and this second union of the nations into one body is the result of their agreement. This makes it certain that the laws of the union were the same throughout the union, which extended over the earth; and, therefore, this law which made the "harlot" naked made the people of all the earth naked and transferred the property of the people of earth to this kingdom under the ten kings. Such things are talked of now in a small way—that is, that the time will come when the kingdoms of earth will own most of the large interests of the world. This revelation of God surpasses the wildest dream of the most visionary politician of the present cen-

tury. It shows that the time will come—at the fall of a denominational federation—when this universal kingdom will come on earth and own every railway, every manufacturing plant, every house, every city, every bank, every foot of land, and every dollar's worth of property of every character or kind on the whole earth. All the people who are annexed to the body of the "harlot" are a part of the "harlot;" and when the "harlot" is made naked, all the people of earth are stripped of every item of wealth, every possession they have. This is only a part of God's judgment of the harlot, unbelieving people of a Christendom federation of churches, and it foretells a revolution which will bring the people of earth to a state of wretchedness and desolation which is appalling to contemplate. The whole human family, with few exceptions, for centuries have spent their allotted time on earth in securing wealth as the end of human happiness. The end and object of human life in Christendom has been to seek and acquire wealth. This delusion and vain imagination of the people of Christendom will be as suddenly removed from before them as the fall of one constitution and the erection of another.

The human mind is unable to grasp the full meaning of the word "desolate" as here used, for it results from the nakedness and loss of government control of the people of a federation of the churches, from the sudden transfer of their wealth to the united kingdom of ten murderous kings; and it, therefore, leaves the people of Christendom without hope or ambition in the habitual course of life; it takes away the great mainspring which now moves the business, the

social, and a great part of the religious world; it will leave the people of earth in the hopeless midnight darkness of desolation, in poverty, and without an object or ambition. The phantom of wealth will thus suddenly disappear from before the eyes of men, and between this ever-seen, but never-reached, vision of glory and happiness will suddenly appear an impassable darkness and chasm which will stop the chase and pursuit which has been unremitting through the ages. This is what God means when he says the ten kings will make the harlot "naked and desolate." For a people to be naked is for them to be without wealth or possessions. To be desolate is to be without the means to seek happiness, which is the extinction of hope to attaining a desired object or cherished purpose.

These scenes are all in the future. When we once grasp the meaning of the words and symbols in which these scenes are couched, we know the Romish denomination was never symbolized by the harlot woman of the Apocalypse.

This paternal kingdom comes upon the earth as a persecutor of God's people. It is the first in all the ages which cannot be said to be a minister of God for good to his church and the world. It is sent, we believe, after the culmination or corruption of the principles of socialism, clothed in these robes of revolution, seeking peace in visions and dreams, yet predestinated by God to be a ruler of the world in wretchedness and desolation for a short time, with an end as an executor of wrath and vengeance upon the whole earth. All men should know these facts. Can any good man look upon the harvest of these unrestrained principles and not shudder?

CHAPTER XII.

The First Three Seals of Rev. 6 Represent (1) the Man Child of the Church Going Forth to Conquer, (2) the Spiritual Wilderness, (3) the Kingdom of the Ten Kings. The Judgment of the Harlot Continued.

Let us take a brief review of three important events which we have examined, by the investigation of other symbols which embrace them, before we proceed further with the judgment of the harlot. The three events we refer to are, first, the conquests of the kingdoms of earth by the man child of the church; second, the spiritual wilderness; and, third, the rise of the kingdom of the ten kings.

The brevity of the following symbols in which these events are couched make it very difficult, without a knowledge of the scenes we have been over, to comprehend them. The first is the man child of the church going forth to battle with the kingdoms of earth, having a bow, and a crown is given him.

"And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a

crown: and he came forth conquering, and to conquer." (Rev. 6: 1, 2.)

The horse symbolizes in the Bible a militant equipment to carry and give strength to the soldier in battle. It is used time and again as an equipment, or motor power, that carries the warrior to conquest or defeat in battle. (See Job 29: 19-25; Prov. 21: 31; Jer. 8: 6.) This horse is a white horse, and white is the symbol of righteousness. (See Isa. 1: 13.) White is the robe to be worn by the saints in heaven. (Rev. 6: 11.) This white horse symbolizes the power of righteousness, carrying a like symbolic warrior, the man child of the church, or the strength of the church, as he goes forth conquering and to conquer. This warrior is the strength, or strong people, of the church of God going forth to battle, as foretold by the prophets, borne on their course by the strength of righteousness, and carrying a bow, the word of God, which is the sword of the Spirit, to be used by God's people. (Eph. 6: 17.)

The man child was to rule the nations with a rod of iron. He came forth with the word of God, the sword of the Spirit, a bow, or weapon. He will conquer, as we have seen, by driving the kingdoms of earth into a wilderness. The man child was to rule. This rider on a white horse receives a crown, which denotes a ruler, or one who does rule. The man child of the church was to rule the nations; and, as we have seen, when the conquest of the man child of the church was complete, we found the kingdoms of earth in a spiritual wilderness. They were in a state of anarchy, where men could kill each other without re-

straint from law, where safety and peace had departed, and nothing but the bloody sword and strong hand could give protection.

The events that follow in the wake of the conqueror on the white horse, as presented in the next seal, are described as follows: "And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword." (Rev. 6: 4.)

Red, or scarlet, is not a symbol of blood, as it is sometimes supposed to be, for no word has more than one symbol. Wine is a symbol of blood. (Gen. 49: 11; see also Luke 22: 20.) Red, or scarlet, is a symbol of sin, as we have seen, and, when used by God in a figurative sense, always bears this meaning.

The rider upon the red horse, coming from the second seal, is borne in his conquest upon the power of sin, or lawlessness, symbolized by a red horse. Now let us read again: "And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword." In this scene, which follows the conquest of him that sat on a white horse, there is not an event noted that does not enter into the scene of a spiritual wilderness, or interregnum. No law, but "a great sword;" no peace on earth, but the power to kill one another. These are the very scenes that followed the conquest of the man child. This is a spiritual wilderness—a state of anarchy—where the lives of men are without protection, and the strong, in robbing and murdering

the weak and unprotected, are as free and unrestrained by law as the "chaff of the summer threshing floors."

This scene stands between the conquest of the church and the rise of the kingdom of the ten kings, who make the people of Christendom "naked," who strip them of their wealth and possessions. When any kingdom shall strip the people of Christendom of their earthly possessions by a constitutional act and deliver it to the kingdom, the kingdom with all this wealth will need a balance, a standard of equity, upheld by laws (the hand is a symbol of law) by which it can distribute to each and all their just dues, according to the service rendered.

Here we find the next kingdom following the state of anarchy thus equipped: "And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not." (Rev. 6: 5, 6.)

The beast, as shown in the thirteenth chapter, came out of the spiritual wilderness, with its ten captain generals wearing ten crowns and hating the harlot of Christendom; and by the constitution of the new kingdom they make individual wealth illegal, and thus they make the people naked by transferring their wealth to the government, which, as shown here, holds the balances to weigh out the products of the earth—the wheat and barley, the oil and wine—to the people. Thus we see the first three seals of the Apocalypse have never yet been opened, and the first seal will

not be opened until the church collides with the kingdoms of earth. The first will not be opened until the man child, the strength of God's people, goes forth in defense of his Bible, conquering and to conquer. This is the event contained in the first seal.

At the end of this conquest of the church we find the world under the dominion of the red, or sinful, spirit of anarchy; without law, but with a great sword; without peace, but with the unrestrained power to kill each other. These are the events of the second seal. It gives the caption to the history of an interregnum.

Out of the wilderness, or interregnum, will arise a kingdom holding the wealth of Christendom under the dominion of ten men; and the government will weigh to the people, by a standard of equity held in the grip of the law, the products of the earth produced by their own labor.

The events of the first three seals are part of God's judgment of the people who shall attempt to mutilate the word of God and who will successfully inaugurate a federation of the denominations of Christendom and transmute them into names of blasphemy.

At the rise of the kingdom of the ten kings, which will last forty-two months, or three years and six months, the federated-denominational-infidel-religious people of Christendom will find themselves without government control. Their civil dominion will be rooted up utterly by the power of this kingdom, for the ten kings with every government official ("the ten horns" and "the beast" will "hate the harlot");

and at the rise of their kingdom the brief earthly dominion and civil rule of the harlot will forever cease.

"And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished." (Rev. 17: 16, 17.)

The ten kings, in the formation of their union, will be of one mind and hate the people who form the Christendom federation of churches, and they will make her desolate and naked. Besides this, they will burn, or utterly burn at the stake, the last of those who fail to renounce her civil and religious constitution and accept this paternal government. This utter burning means the literal and complete destruction by fire of the last of the people who compose her constitutional body by holding to her federal creed.

"And shall eat her flesh." This is not from hatred, but they are driven to it by the pangs of hunger. Christ tells us that these wars will transpire amid famines (Matt. 24), and John here shows the fulfillment of the words of Christ. He shows the armies of the ten kings eating the flesh of at least some of those who cling to the love of Christendom institutions. If the government and the kings of earth hate the harlot, then it is certain that no one clinging to the Christendom religion and its institutions will hold an office or place of trust in this government, and its dominion will extend from one end of the earth to the other.

"After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." (Rev. 18: 1, 2.)

Here is the announcement of the fulfillment of Rev. 12, embracing the fall of Satan. The fall of Satan occurs at the fall of the Christendom religious federation, with her kingdoms, which is the fall of Babylon, that great city, composed of many secular and religious houses, which is yet to be built. It is at the judgment of the harlot. Just what this angel, or messenger, will be and in what character he will appear to the people of God, I am unable to say; but it is certainly at the beginning of a miraculous age. It appears on earth amid the scenes of the spiritual wilderness and when the church of God is the only organization on earth with an unbroken constitution.

This angel, or messenger, will be on earth with this warning, telling God's people that all the earth, the great city of Babylon, is not only fallen, but has become the home of the demons of Satan, and it will be, as the connection shows, just after the conquest of the man child of the church over every kingdom of the earth. The power to light the earth with his glory amid a sea of human confusion, which covers the whole earth, makes this messenger appear as a supernatural messenger, possibly as a multitude of heavenly angels. This further appears from the fact that his

visit is of the briefest, for his work is done and another angel appears between the fall of the union of the kingdoms of Christendom and the rise of the kingdom of the ten kings. They both appear in succession and in the sea or wilderness of broken human dominion. One announces the fall of the demons and angels, or birds, of Satan; and the other is telling the people of God of the utter destruction of the Christendom religious federation which is about to follow, and warning them to come out of the territory in which she is to be judged.

"For by the wine of the wrath of her fornication all the nations are fallen." (Rev. 18: 3.)

Wine is a symbol of blood. Christ took the cup of wine and blessed it at his supper and called it his "blood." (See also Gen. 49: 11.) By the blood of her wrath shed while in union, or unlawful wedlock, with the kingdoms of earth, all the nations of earth are fallen. They are at the time this angel appears "fallen," are existing in a spiritual wilderness which is as broad and extensive as the field occupied by the nations of all the earth.

While in this wilderness another voice from heaven says: "Come forth, my people, out of her." (Rev. 18: 4.) This expression does not mean for God's people to change their minds and cease to live in communion and fellowship with the infidel religious people of this federation or city of denominations, for they will not be doing so; but it calls for a bodily action. It means for them to move their fleshly bodies to another place of residence—to come forth from among them—and it is that their fleshly bodies may not receive the punishment that will be inflicted upon

the great body of the people of Babylon whose plagues begin in the wilderness and continue through the reign of the ten horns. These horns will not only strip the harlot of her wealth and government rule, but will eat their flesh and burn them with fire. Therefore "come forth, my people, out of her"—leave her territory.

At the rise of the ten kings and the fall of Satan the dragon will persecute the woman and she will flee to the wilderness—a material place, or wilderness, on earth that will be prepared by God for the preservation of his church. (See Rev. 12: 13, 14; Isa. 35.)

When God's people come out of Babylon in answer to this call, it will be the beginning of a universal and prophetic flight of his people from every land of Christendom. This flight is prophetic; and, therefore, it will be one of the greatest events in the annals of the human family. It will be to a place, a wilderness, which will have been unoccupied by any nation of earth for centuries—a place where the power and dominion of the harlot spirit of Christendom will never go. This is the place to which God's people will be invited by this voice from heaven, while the nations are in a fallen state, or spiritual wilderness, and to which they will flee through the persecutions of the kingdom of the ten kings, and thereby escape from the plagues that will follow.

The comprehension of these scriptures will be an appeal made by the words of God's prophets, and they will certainly be understood by all of God's people before these events transpire. (See Rev. 1: 1.) In this call of the angel there is not a figurative word

to be found. It means exactly what it says. It is certain this voice is heard at the very beginning of a miraculous age, and every expression and condition confirms the notion of a miraculous messenger, a literal voice of one angel or a multitude from heaven, who will be seen and heard by men on earth.

"Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." (Rev. 18: 4, 5.)

The sins referred to here are, no doubt, the shedding of the blood of martyrs and saints by this federation of Christendom churches through the seven-headed beast, and her plagues will begin at the rise of the kingdom of the ten kings, who will make them desolate and naked—will take their wealth and strip them of political power; and, to accomplish this, they will wound a whole nation with an incurable, or deadly, wound, and burn the last with fire who resist their government.

The following is a decree of God against great Babylon as a federation of spiritual houses. He says: "Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double." (Rev. 18: 6.)

There can be no doubt that this contrast refers to the manner in which she will deal with God's people, under her organization of the kingdoms of earth, when she is drunk with the blood of saints and martyrs of Jesus.

"How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." (Rev. 18: 7, 8.)

Amid the scenes of the wilderness, when anarchy reigns on the earth and envelops it like the waters cover the sea, the people who will rule a federation of the kingdoms of earth for the purpose of supporting a union of all religious denominations in one great body, under one federal constitution, or creed, and who are successful in doing so, will boast amid these scenes that she is "no widow." She makes the boast with the full expectation that she will regain her fallen power by the reorganization of her kingdoms, but for her great sins God decrees that she shall be utterly destroyed. Therefore in one day shall her plagues come, or begin—that is, in the day and hour that the agreement of the ten kings comes into effect will her plagues come. They will begin and continue amid scenes of death, murder, hunger, and mourning in this spiritual wilderness; and she will be destroyed when the last of her subjects are burned with fire, which will, no doubt, be at the stake.

The want of knowledge, or unbelief in these prophecies, will not change a decree of God; for while this religious people are spending their time in this vain boast, like we sometimes find a political party of the present day saying, "We will again rise and rule,"

God causes the ten kings to agree—to "come to one mind"—and by their united martial power they bring to the harlot death and mourning amid the terrors of hunger and famine.

While six of the kings of this harlot queen have fallen in the effort to regain their thrones, and while the ten kings have agreed, this religious federation still boasts she will see no widowhood, because she still has her seventh king on his throne and many followers throughout the world; but the death, mourning, and famine will be the doom of every religious federal Christendom man who fails to surrender his governmental ideas, as well as his wealth, to these ten kings after they unite their power. He who holds to his political opinions and his life will in his flight be pursued by mourning and famine. These terms will be the terms to the federation of Christendom churches as they relate to their government opinions and the wealth of all these kingdoms. These conditions enter into a final judgment of Christendom as a city of nations and as a denominational federation. It is the result of the combined work of the ten kings at the time she falls from the last of her earthly dominions. The ten kings were to make her desolate and naked and to eat her flesh and "burn her utterly with fire." (Rev. 17: 16.) And it is here accomplished.

"And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning." (Rev. 18: 9.)

The remnant of this city, throughout the earth, will on a fixed day be utterly destroyed; for this lamenta-

tion is not confined to the territory of the last of the seven kingdoms, or provinces, but it is throughout the earth. These kings look upon the work of burning, which includes all the people of earth who persist in supporting and upholding by word or deed this spirit of religious rule, as a queen, or ruler, over the earth. It includes all who retain a lingering hope of a return of the earthly rule of this religious spiritual city, with its houses united by one creed, or constitution, like the body of a woman.

They are the seven kings of Christendom, who will be cast down from their thrones in an attempt to supplant the Bible by upholding an infidel religious people—the moon—with an international creed, and whose dominion will be broken by the stone from the mountain. They weep and mourn as they stand afar off in their helplessness to support this religious queen, while they see the last vestige of her constitutional city burned in the body of the last of those who uphold it. "Standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more." (Rev. 18: 10, 11.)

The citydom, or constitutional existence, of the harlot under her federation will be destroyed by a concert of action by the ten kings by their agreement, and it will be completed in every land in Christendom in one and the same day. This implies that the day to finish the destruction will be set by proclamation. "No man buyeth their merchandise any more," from

the fact that on the day of the proclamation from the ten kings the constitutional right of individual ownership will cease on earth, and the beast will return from the bottomless pit, the sea, a spiritual wilderness, supporting a paternal government strengthened by a miraculous religion from Satan.

The catalogue of merchandise in the following excerpt has never existed in any land before the Christian era, and it has grown very much since the fall of Catholicism. It has been found nowhere on earth except in the lands of Christendom. Here in these lands, where the gospel is found and valued, men can and do trade on the souls of men.

"Merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves; and souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all." (Rev. 18: 12-14.)

In this catalogue of merchandise is found the wealth and riches of Christendom, and in no other lands in any past age has this list been found; and we are here told it is "departed from thee, and men shall find them no more at all." We are here told that the people of Christendom are "desolate and

naked," and her wealth hath departed from her. We are here further told that none will ever enjoy the luxuries embraced in this catalogue after the fall of the great city. We are told that the wealth and luxuries enjoyed by the people of earth of the present day will pass away at the fall of the federation of the churches of Christendom and the first universal kingdom, which will be shortly before the coming of Christ. Christendom, especially under Protestant rule, has been the mother of inventions, with their wealth and luxuries. After her fall and dissolution, all things which were dainty and sumptuous will cease to be, for "men shall find them no more at all." Do not think, my dear reader, that we are writing fiction; for we are only telling the prophetic history of the fall and dissolution of Christendom, with her institutions, just as given here by God. We are only reading these scriptures. Poverty and desolation of the earth will continue from the fall of a future federation of the degenerate religious denominations to the coming of Christ. This condition never followed the fall of Roman Catholicism. She was not this great city. When the world arises from its fall into a state of anarchy, into which it will go from the collision with the kingdom of God, all the wealth as enumerated above will have passed from the hands of the people of Christendom, and the traffic of individual merchants will cease. No one will buy from them any more, from the fact that they will have nothing to sell. They will be "naked," stripped of their wealth by the new constitution and the powers which back it. This language is unmistakably clear,

and points to the most perfect, complete, and sudden revolution that human language can describe. The misery and desolation from this revolution will fall on all, but it will affect the most those who are least prepared for it. It will fall upon those who have been accustomed to the luxuries of wealth in a fearful and appalling way. They will be stripped by constitution of all their earthly possessions, reduced to poverty and desolation, and it will be held by the iron grasp of these ten murderous kings who take it.

"The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate." (Rev. 18: 15-17.)

The merchants through fear stand afar off from this scene of extermination and weep, while they see the smoke from the burning bodies of those who resist the constitution of the ten kings. They realize that with the cessation of this smoke will expire the last hope for a return of a constitution which gives to them the right of possession. This is a declaration which will be made by the once great and wealthy merchants of Christendom—that all her riches have come to naught. The possession of life by the federated religious people of earth and their preservation from this burning is conditioned on the surrender of their civil institutions, as well as a surrender of all the wealth of every character that they possess, to their conquerors, and we find it here complete. All

their wealth and possessions are here declared to have come to naught. They are no longer possessions of these people of Christendom; they are naught to them.

"And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate." (Rev. 18: 17-19.)

This work of burning the spiritual temple of this Christendom federation will not be done in a corner, but it will most certainly follow a proclamation of a new constitution and concert of action by the ten horns who will rule the whole earth. The merchants of the earth, all the earth, and all who will have ships in the sea, will see and realize that the smoke of this spiritual city is ascending at the very time this murderous work is being accomplished. The metes and bounds of this city, like the "moon," are thus shown to be commensurate with the earth. The smoke from a spiritual city comes from the burning of its material body, the temple, in which the spirit dwells. The body of this spiritual city was the material bodies of those who composed its federation and supported its one creed. It is a work of extermination by burning all those in whom the spirit was manifest in opposition to the ten kings, and from their burning bodies did this smoke ascend.

This is a literal history of a literal work to be performed on the bodies of many people who preferred death to separation from their wealth, or to a submission to the constitution of the paternal kingdom of the ten kings.

God tells us what these ten horns are that make this smoke. He tells us that they are kings—men, with the passions of men. He tells us what this city is; he tells us it is "Mystery, Babylon"—spiritual confusion, denominational federation—and these are as real as the material body of a king or a multitude of people.

"Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." (Rev. 18: 20.)

The word "judgment" here means "trials." As the apostles, prophets, and many saints suffered cruel and violent deaths in the apostolic age from the "man of sin," or "strength of sin," the same spirit manifested at the time of these events in a harlot religious people, drunk on the blood of saints and martyrs of Jesus, at the fall of Christendom, so in like manner God here visits the harlot, the embodiment of the "strength" or "man of sin," with the judgment, or trials, she visited on his people.

The day in which the culmination of a federated denominational rule on earth shall cease in the fall of her city called "Mystery, Babylon," will be in some future day, when heaven and glorified saints shall rejoice and when the whole earth will mourn. It will be the day in which God will break the golden cup, the gilded constitution of a powerful and corrupted feder-

ation of churches, and utterly destroy every ray of life and light from this moon. It will be a day in which the hope of the people of earth to continue to enjoy the luxury and wealth of individual possessions will be swept away and the dominion and citydom rule of a federation of churches will forever cease on earth.

"And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all." (Rev. 18: 21.)

The reign of Babylon over the nations of earth when she becomes a sovereign spiritual city will be brief; and when her fall comes, it will be sudden and complete. Her citydom will be blotted from the earth in one day. When these unions fall, her citydom will forever cease on earth; and, therefore, "the voice of harpers and minstrels and flute players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." (Rev. 18: 22, 23.) All these things continue in the Roman denomination to this day.

All these things are now found in the countries and nations that will compose the body of the harlot, and they will continue and exist in "Mystery, Babylon," during her short reign; but at her fall the voice of the bridegroom and the bride will be heard under her great dominion no more at all. She will never rise from that fall; she will never exist again.

"And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." (Luke 17: 26, 27.)

People will be eating, drinking, and marrying when Christ shall return to earth; but it will not be in Babylon the great, for she will yet arise, fall, and, with every house encompassed within her walls, will utterly pass from the earth before that time, for "the voice of the bridegroom and the bride shall be heard no more at all in thee." Babylon will yet be formed, run her course on earth, and completely pass away before the coming of Christ.

"For thy merchants were the princes of the earth." This is true now. The great merchants, the stock jobbers, the high financiers of the earth are like princes—honored next to the ruling kings of the earth.

"For with thy sorcery were all of the nations deceived." (Rev. 18: 23.)

Who is it that is not deceived by the intangible doctrine of mysticism as it is now taught and has been taught for ages? Men throughout Christendom are teaching a doctrine of sorcery when they substitute the vain dreams of the imagination of the heart for the word of God.

"And in her was found the blood of prophets and saints, and of all that have been slain upon the earth." (Rev. 18: 24.)

The word "all" must be received in a restricted sense, as it is certain Babylon has not yet existed, and

many people have been slain prior to this time and since Cain slew Abel. The word "all" must refer to all classes—saints and infidels, the Jew and the Greek—like the expression "all flesh," meaning all nations and tongues. The blood of all nations and tongues and classes was found in her that will live during her wars and brief reign, for her reign will be universal.

"In her was found the blood of prophets." We are unable to harmonize this statement with the facts. The word "prophet" means an inspired teacher, and we are unable to find any inspired Christian between the death of the apostle John and the future fall of this federation of denominations.

The two prophets (Rev. 11) will be slain during the reign of the kingdoms of the ten kings in the great city of nations, "wherein our Lord was crucified," and that will be the reorganized city of democracy. We are inclined to believe the word "prophet" found its place here by an error of transcription. It is not in harmony with any statement in the whole Bible that we can find. There may be some explanation in some other part of the Apocalypse, some scene showing that supernaturally endowed men will live before this event is fulfilled. We believe it is the wrong word. In Matt. 23: 35 there is a general statement which may possibly cover this statement in principle, and in the same sense that Christ held the Jews of his day responsible for all the righteous blood shed from Abel down to their time, this federation of the denominations may be likewise held responsible for all the righteous blood shed upon the earth.

CHAPTER XIII.

The Second Universal Kingdom. The Kingdom of the Ten Kings Is the First Universal Reign of Democracy. It Is After the Fall of a Federation of Christendom Churches.

"And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy." (Rev. 13: 1.) "Coming up out of the sea"—coming up out of a spiritual wilderness composed of many "waters," many "peoples and nations."

That this is the kingdom organized from the fallen union of nations under seven crowns, as shown in the twelfth chapter of the Apocalypse, and that this organization is affected by the ten kings by their agreement, there can be no doubt. It went into the wilderness with its seven heads wearing crowns; it was to come out of the wilderness by the power and union of the ten horns; and we find it rising out of the sea, the symbol of a spiritual wilderness, or a state of anarchy, with the ten horns on the same body, and, for the first time in these visions, wearing crowns. They went into the wilderness without crowns; they come out of the sea with crowns upon their heads. "For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto

the beast, until the words of God should be accomplished." (Rev. 17: 17.) These ten men will head the armies of Christendom under the first universal kingdom, or organization of the nations of earth under a federation of churches. When the seven kings are fallen, it leaves the ten men rulers of the whole earth. They have great power and authority, and by that power they acquire for themselves a constitutional dominion over all these nations, and God put it into their hearts to come to one mind and to deliver their kingdom to the beast. They delivered the subdued people of earth, with their wealth, to a government which they themselves control for the brief period of one hour.

We find the different scenes in which this beast figured as follows:

1. In the twelfth chapter he is presented in the presence of and in collision with the church.

2. It has been foretold by God's prophets that the kingdoms of earth would go into a spiritual wilderness from that collision. (See Dan. 2: 34, 35.) Then, this being our guide, we go to the seventeenth chapter, and there find him in the wilderness without a crown. The angel says: "The beast that thou sawest was, and is not [he did exist, but is not an organic kingdom while in the wilderness]; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, . . . when they behold the beast, how that he was, and is not, and shall come." (Rev. 17: 8.) This beast was to come up out of the abyss with the ten kings in union.

3. We find it here fulfilling this destiny, with the ten horns exercising the power of kings. We find it rising out of the sea, many waters—an interregnum.

Democracy leads to the same liberty and financial equality of all men who compose the kingdom; and when the ten kings cease to exercise power as kings, the people of earth have complete control, though it is very certain the soldiers, like ancient Rome, do the voting and choose the officials. The government is established, while the people of earth are in a spiritual wilderness; and none are, therefore, eligible to vote except the army, which is under martial law.

Here is a complete return to the ancient form of the fourth kingdom as it was introduced by the Romans before the beginning of the Christian era. The army chose the Roman emperors when the fourth form of government was new on earth, and here in the kingdom of the ten kings the army sends the representatives to the capital city of this city of nations and they control the kingdom. After this the connection of the ten kings is left in obscurity by John, as well as Daniel, and "they of the people" (Rev. 11: 9) hold the authority of the kingdom and represent the laws. Therefore the apostle calls the kingdom organized by the ten kings the place wherein our "Lord was crucified" (Rev. 11: 8), which was the fourth kingdom, which was spiritually the place wherein Christ was crucified under the Romans.

The previous union and first universal kingdom under seven kings and a religious people is called "Babylon the Great;" the second, established by the ten horns and the army, is democracy, which is here

indirectly called "Rome." (See Rev. 11: 8.) While it embraces the same people, yet it personifies the fourth kingdom in its perfect form.

We find in Rev. 13: 1 the identical beast, with the ten horns wearing crowns, rising out of the sea or interregnum. The people were to wonder "when he shall come." "And I saw one of his heads as though it had been smitten unto death; and his death stroke was healed: and the whole earth wondered after the beast." (Rev. 13: 3.)

The beast "was"—he did exist—as seen in the twelfth chapter; but in the wilderness, as shown in the seventeenth chapter, he "is not," but is to come up out of the abyss, and the people are to wonder after him. Here, in the thirteenth chapter, we find him rising out of the abyss of human anarchy, called "the sea," with all the people of earth wondering after him. We thus identify the beast in the wilderness as the beast of the twelfth, thirteenth, and seventeenth chapters.

The next place we see this beast is in the eleventh chapter at a later date, under the dominion of the people, who are chosen by an election by the army, for an army must and does always represent the people while a nation is in a state of anarchy or without a constitution. They choose and elect for the people, and the ten men exist as horns, or swords, at that time.

Here is the same beast after the brief reign of the ten horns as kings—"one hour with the beast."

"And when they [the two prophets of God] shall have finished their testimony, the beast that cometh up

out of the abyss shall make war with them, and overcome them." (Rev. 11: 7.)

This statement makes it perfectly certain that this beast coming up out of the sea is the same beast that was reorganized, or brought up out of the abyss, or sea of human interregnum, by the union of the ten horns, and he here makes war with the very last of God's people that will ever exist in Christendom. This may appear to be a doubtful statement to those who have not learned that the flight of the woman is from every land of Christendom. Every Christian living will be in Judea at the coming of Christ, as these prophecies clearly show. These facts are worth our attention. This war with the saints is after these ten men cease to exercise power as kings with this beast, for at this time the beast which it was said in the seventeenth chapter would come out of the abyss by the union of the ten kings is under the dominion of the people, and they are represented by their electors—chosen, no doubt, by the army for the people.

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." (Rev. 11: 9.)

We quote here from the Authorized Version because, while it expresses the same ideas that the American Revised Version does, it is planer and brings out the meaning more fully. Here we find the kingdom of the ten kings under the control of "they of the people," the representatives of the people, who hold the authority of the beast; for when the beast kills these two prophets of God, "they of the people" would not

suffer their dead bodies to be buried. This shows that "they of the people" hold the authority of the beast.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority." (Rev. 13: 2.)

The righteousness and constitutional equity of this kingdom is represented by the shaded white color, the groundwork of the coat of the leopard. "White" is a symbol of righteousness. The whitish groundwork of the coat of the leopard as a symbol shows a modified righteous and just constitutional guarantee of the affairs of this kingdom, though it is covered with constitutional dark spots. The color marks of a leopard, like those of a few other animals, are peculiar to that beast and show a constitutional characteristic which distinguishes it from any other beast. Daniel says the fourth beast, with the ten horns, was different from all other beasts. So is the leopard. For this kingdom to be like the leopard, it must have its own special characteristics. "White is a symbol of righteousness, and the symbol is in harmony with the character of the symbol represented by this kingdom—of him that sat on "a black horse" with a weighing "balance in his hand." (Rev. 6: 5.) To use a balance to weigh correctly is to practice equity, or righteousness; and he is here in harmony with the whitish constitutional groundwork of the covering of the leopard.

Darkness is a state impenetrable to the human

senses, and dark, or black, can represent nothing in the spiritual world that can be understood by the human senses, for the senses cannot penetrate either spiritual or natural darkness. Therefore the dark spots of the leopard represent the supernatural character and power of this kingdom received from Satan, for its power and authority are received from him. Satan is the prince of darkness. (Luke 22: 53; Eph. 5: 11.) We learn here that dark, as a symbol, represents supernatural, spiritual power received from Satan. "And the dragon gave him his power, and his throne, and great authority." The constitution of this kingdom, with its authority, comes from the supernatural inspiration of Satan, and its constitution is symbolized by bright yellow and black—a modified righteous constitution and just administration, on one hand, and, on the other, impenetrable, unfathomable, supernatural constitutional powers, which cause the people of earth to "wonder after the kingdom," to follow it in wonder and amazement.

Satan establishes this kingdom on a foundation that nothing but miraculous power could destroy. Its foundation is like the feet of a bear supporting the body of a leopard. Just what characteristic of the foundation of this kingdom is symbolized by the feet of a bear, I am unable to say. The feet of a bear are broader and stronger than the feet of a leopard, and they would appear as extraordinary support to a leopard. It speaks with "the mouth of a lion." The sound from the mouth of an unrestrained lion produces fear and awe. The mouth of an animal is in its head, and the mouth of this kingdom is, therefore,

like all other kingdoms, in the chief administrators, the highest body, or head of the kingdom. When the nation suffering with a deadly wound is healed, the people of earth follow after this kingdom in wonder and astonishment; when it speaks, they see its words supported and fulfilled by miraculous powers. (See 2 Thess. 2: 8, 9.) These marks of this constitution show a most extraordinary government. All its people are placed on the same plane of liberty and financial level, with the army first, which is the real logical result from the principles of democracy. All who accept the constitution enjoy the equity of its principles put forth in real and emphatic practice. All have the same rights and enjoy the wealth of the land equally and possibly according to service rendered. Religious liberty is tolerated, and men are allowed to worship under the "names of blasphemy;" but it is doubtful whether or not it tolerates the Bible, for the "woman" fled to the wilderness at the rise of this kingdom. When this kingdom is organized, we find its seven heads without crowns, but still with their "names of blasphemy," showing a continuation of the denominations, at least in seven nations of earth. This is after the Christendom federation of churches passes away.

Their names will have completely passed from earth at the end of this kingdom, but God will still have an uncovenanted people among the nations who are not of "the seed of the woman," or church. (See Rev. 6: 7; 20: 5; Acts 18: 10.)

During the existence of the forty-two months, which is the existence of this kingdom, wars will

cease and it will be a period of international peace. This fact is something remarkable after the bloody religious wars which preceded it under a federation of Christendom churches. It will not be looked for by those who fail to read these prophecies, but they will wonder and follow after Satan personified by this kingdom. Its great spiritual powers received from Satan give it great authority among men, and they will in blindness follow it for three years and six months, and thus be prepared at the end of this short time to worship a great material image, a likeness of this kingdom, which abomination will be set up by the next kingdom, as we will see. The color of the black horse, which carries the horseman with the balances, and the black spots of the leopard represent the supernatural, spiritual powers bestowed on this kingdom by Satan. In the one case the dark horse shows the character of strength carrying the kingdom itself. In the other the dark spots of the leopard show this dark spiritual power to be a constitutional characteristic, which will last as long as the kingdom exists, like the white or yellow and black of the leopard's covering. God alone can destroy such a kingdom, though it be a local kingdom.

When Satan is cast out of heaven—that is, the region of the air—and takes charge of the kingdoms of earth, peace for three years and six months will be intense and the earth will be ablaze with miracles. It will continue throughout this time without an international war or discord. The ten kings are in union with each other. There is but one human government on the earth. This is certainly the first

government of earth ever under the direct control and in the immediate and personal presence of a living, supernaturally endowed, personal agent of Satan.

The ten kings exercise arbitrary power as kings without kingdoms during the interregnum, but in the hour "they of the people" and tongues and nations chosen by the armies receive power from this constitution, that of the ten kings ceases and they vest "they of the people" with the authority of the kingdom.

CHAPTER XIV.

The Two Witnesses Killed in Spiritual Sodom and Egypt. Also Where Our Lord Was Crucified. The End of Popular Sovereignty on Earth.

"And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation." (Rev. 13: 7.)

This expression shows that the reign of this kingdom—the kingdom of the ten kings—is over all the nations of earth, and it thus fulfills the prophecy of Daniel by a universal reign. When these saints fall, the last Christian in all the lands of great Christendom is killed. It is the day in which the remnant of the seed of the woman, the last of those who will be spiritually generated by the word of God, are killed.

Let us now locate this war with the saints, or seed of the woman. When Satan is cast out of heaven and he comes to earth, the first thing he does is to persecute the church, and it flees to the wilderness. The war with the rest of her seed, in which he overcomes them, is at the very end of this kingdom.

"And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus." (Rev. 12: 17.)

The remnant of the church in Christendom after the flight of the church, as the above expression shows, are a people who "keep the commandments of God, and hold the testimony of Jesus." By this expression we can locate these Christians. What is the "testimony of Jesus?" "For the testimony of Jesus is the spirit of prophecy." (Rev. 19: 10.) This definition applied to the above expression shows just who the rest of the "seed" of the church are. It designates them as prophets. Then those of the church who remain in the territory of this kingdom after the flight of the church are prophets. They "hold the testimony of Jesus," which is the spirit of prophecy, and they remain to hold up the light of God's word and keep his commandments. Every Christian at that time has fled to the wilderness, except these prophets, who remain and keep the commandments of God like light in darkness. These people—these prophets—are the temple of God in the kingdom of the ten kings, which kingdom, let the reader remember, is the beast that comes from the abyss.

"And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein." (Rev. 11: 1.)

The word of God is here called a "reed" and sometimes a "rod." The words of the prophet give us the measure of the temple.

Here we have "the temple of God, and the altar, and them that worship therein." The temple of God is his people, builded together within the metes and compass of his word and united by the direct super-

natural gift of the Holy Spirit in a miraculous age. This is the only kind of people God ever called his "temple." The altar is the hearts of the same people who make the temple; the measure of the temple and they that worship therein are the number of his people. This measure is found in this instance stated in the word of God. God's word is here figuratively called a "reed" or "rod." It is the number of his people, which shows the metes and bounds of the body of the temple of God.

"And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months." (Rev. 11 : 2.)

The outer court to the temple or tabernacle under the Mosaic dispensation was a yard or inclosure through which, and only through which, men could enter the temple of God. In like manner the court to the church, the spiritual temple of God under the Christian dispensation, includes every act of heart, mind, or body inclosed and embraced within the metes and bounds of the word of God necessary and through which men must go, in passing from the world into the church. Faith, repentance, and baptism at least are encompassed within the requirements of the word of God, and without passing through these none can enter the church. Therefore all these outside ordinances to the church are swept away and outlawed by this great kingdom. Thus the requirement of the gospel plan of salvation will cease at the beginning of a miraculous age and be superseded by the ministry, the teaching and immediate presence of inspired

men and heavenly angels. As the outer court to the Jewish temple was a physical inclosure through which all must go to enter the temple, so in like manner the outer court to the spiritual temple of God, the church, is the ordinances and requirements of God which make a spiritual outer court to the church, into which no man can go without passing through them. These ordinances are cast down at least seven years before the coming of Christ. This places this scene in the future without the shadow of a doubt.

The word "city" is applied here to the general assembly of God's people in the flesh when in union by God's law with the angels of heaven and the resurrected dead made perfect before God by the gift of immortality. (See Heb. 12: 22-25.)

God never has applied the name "city" to his church when referring only to his people on earth. Part of his city is in heaven. Heaven is the most holy part of his city. When men come into the church on earth, they come to a city which embraces men in the flesh, resurrected men, and angels—three distinct houses. The temple and city of God seen by men on earth embrace all God's people who are not "trodden under foot," or put under martial surveillance or expelled. When God's people become the center of persecution and their light to the world shall be cast down and they flee to a wilderness, then the city of God, composed of men, angels, and resurrected men, will be under foot, like God's sanctuary was during the Babylonian captivity. (Isa. 63: 18.) This is in the sense that the light of the city of God shown through the church will be hid from the world.

It will continue to exist, but not as a light to the world. The word "foot" figuratively means a foundation. The foundation of a human kingdom is its martial power. The church will be suppressed by martial power.

The expression, "trodden under foot," is figurative, of course, and means subdued, or put down, in this case suppressed by martial power, so it cannot be seen. Here the church is "trodden under foot," or expelled from the land by this kingdom, by its martial power—its feet, or foundation. (See Luke 21: 24; Heb. 10: 29.)

"And the holy city shall they tread under foot forty and two months"—showing that there is no other visible temple, no other house upon a hill, except the one here to be measured. The whole church (except these prophets), composing the temple of God in seven great provinces, is hidden from the world, is trodden down, expelled by martial power from the territory of this kingdom, and has ceased to live in all the lands of the dragon, which cover and embrace every land of Christendom, or the populated earth at that time. It will embrace every tribe and tongue and nation; not a single temple, not a human body, with its spirit loyal to God, will at that time exist in these lands, except these prophets. The part of the city of God composed of seven churches that are in the wilderness is trodden under foot. God's people have all been outlawed and fled from these lands and from what the apostle calls the "earth," except these prophets. The word "earth" as here used refers to the ordinary habitable places of earth,

and it is often so used by speakers and writers. Men often speak of the earth without embracing in their thoughts the sea or deserts and wildernesses; and it is so used here, for God shows us clearly that his people (who are many) are still on the literal earth while he is thus using the word "earth." Here is the measure of the temple as it exists on what the apostle calls the "earth." It is given by measurement with a reed. The word of God here shows its metes and bounds—its measurement.

"And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." (Rev. 11: 3.)

Here is the measurement of the temple of God in the territory of the seven-headed beast, under the administration of "they of the people;" and the measurement of the temple and its worshipers, measured by the word of God, shows "two," and only two, human beings. When the church flees, she will leave behind her as witnesses for God two men, who testify, or preach—two men to hold up the light and commandments of God—and they will have the testimony of Jesus, which is the spirit of prophecy. They will remain as prophets and compose his temple in Christendom, clothed not only with the sun, but also with the spirit of prophecy. Their days of prophecy will be the same number and the very same days that the church is in the wilderness.

"These are the two olive trees and the two candlesticks, standing before the Lord of the earth." (Rev. 11: 4.)

The word "tree" symbolizes one or more men.

(See Ps. 1: 3; 92: 12-15; 52: 8; Num. 24: 6; Matt. 7: 15-20; Rom. 11: 17; Isa. 27: 6; Ezek. 17: 23, 24; Dan. 4: 19-24.) The word "tree" always figuratively represents living men in the flesh. There is not a single instance in the Bible where the word "tree" in a figurative sense does not refer to one or more men, or people. Yet, in the presence of this plain and unpervertable meaning, men have attempted to prove that these two figurative trees were not two men. Thus many have defaced and disfigured these scriptures to the best of their abilities.

These are two righteous men, two witnesses, two prophets of God. God has at no time called anything his "prophet" but a man. He calls these two his two "prophets;" he calls them his "temple;" he calls them his two "witnesses." Two men could be two "witnesses," two men could be two "prophets," two men could be the "temple" of God," and are such where there are no others and the Holy Spirit dwells in them. They could be such in a literal, spiritual sense, as they are here; they could be two candlesticks or two olive trees in a figurative sense, if they held the light in darkness or shed forth the oil of inspiration like these two men do. "These are the two anointed ones, that stand by the Lord of the whole earth [Satan]." (Zech. 4: 14.) Oil is the symbol of the anointing of the Holy Spirit. (See Sam. 10: 1.) They will be clothed with supernatural life and spirit and stand before Satan, who is the lord of the earth, for every tribe and tongue and nation is under his authority and obey and worship him. These

men alone on all the earth are unassailable, are invulnerable to his powers and agents.

"And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire." (Rev. 11: 5, 6.)

There is not a figurative word here, or one that does not make sense, in its connection in the above scripture.

These are the powers which God will bestow on his temple, his witnesses, his prophets, his candlesticks, his olive trees, his anointed ones; and they need no comment. Our hearts alone need faith in these statements. To accept them as they are, with their plain meaning, is to accept the truth and believe that the time will come, in a great prophetic falling away from any pretense of worship of God, in these beautiful lands of Christendom, that two men, and only two, will live with their hearts loyal to the God of the Bible, and that he will protect and shield them from destrucion by Satan by the gift of such powers as we find herein described. They will stand amid these scenes before Satan, the god of the earth. Satan at that time will be god and ruler of every tribe and nation and tongue of earth. (Rev. 13: 8.) They will be able to stand against all attacks of Satan until the expiration of the allotted sojourn of the church

in the wilderness, which is twelve hundred and sixty days.

"And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them." (Rev. 11:7.)

"The beast that cometh up out of the abyss" is the same that rose from the sea with ten horns and seven heads, as we have seen, and it here destroys the temple of God in Christendom. Here fall the last two righteous men in this great city of nations, and it will then stand like Sodom on the plains—without a righteous soul to shield it from the wrath of God. This is awe-inspiring, amazing to contemplate and believe—that in all the nations of the earth, over the vast extent of this, the fourth, kingdom, which is universal, no man can be found who is called "the servant of God." Is this the kingdom of God which his prophets have foretold would be an everlasting kingdom and stand forever? Is the church of God destroyed on earth when the temple of God in these two men is rooted up? No, this is not an interregnum in God's kingdom on earth; for on the very day these two men fall and cease to be the temple of God the woman returns to the scenes of earth from the wilderness. The time for these prophets to hold the light is the same number of days and the same days of the sojourn of the church in the wilderness, as we shall see when we read the history of the wilderness. It is perfectly certain that these men do not fall until the church returns to the place the apostle calls the "earth," which is the ordinary dwelling places of men.

"And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified." (Rev. 11: 8.)

"Which spiritually is called Sodom." When the last Christian is killed in Christendom, it will be like the wicked city of Sodom on the plains—without a righteous soul within it. When Sodom fell, it fell because there was not a righteous man in it to shield it from the wrath of God. When the last living Christian in this kingdom falls, it will be when it is truly an antitype of Sodom, when not a worshiper of the God of the Bible is to be found in any of these lands. This shows us that the time will come when this will be true—when not a publicly avowed righteous or God-fearing man or woman can be found in the lands now occupied by great and gentle Christendom. The church is in the wilderness, and here falls the last of God's people, the remnant of her seed, and it leaves all these lands like ancient Sodom—without a righteous person within them. It will be before the coming of Christ, and thus his coming will be after Christendom can truthfully be called "spiritual Sodom."

"Which spiritually is called . . . Egypt." When the woman flees into a promised land, which is now a wilderness, they will escape from the flood—the waters, the people who pursue them—like God's people—Israel—once escaped the pursuit of Pharaoh and his host by being "borne on eagles' wings." The woman will escape from these lands to the wilderness by being given the "two wings of the great eagle." "And there were given to the woman the two wings

of the great eagle, that she might fly into the wilderness." (Rev. 12: 14.) "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." (Ex. 19: 4.) When the woman escapes the kingdom of the ten kings and flees to a wilderness, like Israel escaped from Egypt, it will fulfill the type of Israel's flight from Egypt and leave the lands of Christendom a true antitype of Egypt when God's people fled from that land.

"And their dead bodies lie in the street of the great city, . . . where also their Lord was crucified."

This kingdom of the dragon will be a great city, composed of many nations and tongues and peoples, with each kingdom, or spiritual house, incorporated under one law or international constitution. It is a city of nations. A street of a city of nations is like a street of a material city—it is a public place, where its people may and do meet each other. The street of a spiritual city—the capital city of a city of nations—is the place where her people meet each other from all the nations and tongues of the city of kingdoms.

"Where also their Lord was crucified." God does not mean to tell us that these men fell in Jerusalem or Sodom or Egypt, or that they are all the same place, or that our Lord was crucified in any of these places. He is not even referring to Jerusalem, for Jerusalem was never a city of nations. But they fall in the capital of a spiritual city, like the spiritual city of Rome, in which Christ was crucified. The likeness between this union of nations and the union of

the provinces and nations under the Roman empire at the time Christ was crucified is very much the same. This city of nations is an international republic, like Rome, and it is the identical kingdom, or form of government, the spiritual place wherein our Lord was crucified.

It is a city of nations, built within the metes and bounds of the same kingdom, of the same democratic form of government, wherein Christ was crucified. It is the fourth kingdom, to which God here indirectly gives the name "Rome." These prophets are killed like Christ in this same spiritual place, or in this same form of government, which embraces many nations and tongues like it.

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." (Rev. 11 : 9.)

"They of the people"—the representatives of the people, the officials of the beast, who came to this street, this capital city of the nations and tongues—will see the dead bodies of these two men as they lie in the capital of the city of nations, and by their authority they will not suffer their dead bodies to be put in graves. This "street" is the capital city of this great union of nations, and in it is gathered "they of the people;" and in their midst stand these two men of God, like candlesticks bearing light in darkness and foretelling the events to come, and thus receiving to themselves the hatred of the people of earth.

"And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to an-

other; because these two prophets tormented them that dwell on the earth." (Rev. 11: 10.)

There is not a figurative word in this statement, and it emphasizes the fact that these two prophets are men, and nothing but men. God has applied the word "prophet" three hundred times to men and not once to anything but a man. They are hated throughout the earth for predicting and bringing evil against the people of the earth; and when they fall, all the earth rejoices. The impression that they will have made is unacknowledged by any amid the real joy of the people of the earth at their fall. It would have been impossible to have understood how the people of earth could have learned of their death and rejoiced over it in so brief a period of time as three days and a half before electricity came in use; and this dissemination of the knowledge of the fact in so short a time would not only have been regarded as a miracle in any age of the past, but it points to the fact that this kingdom will continue the utilities and facilities of the present time, and that God knew when he wrote this history, some eighteen centuries ago, that they would exist. God here incidentally shows us, without making it of enough importance to present as a prophecy, that he knew electricity would be in use at the fall of Christendom, and here fixes these scenes to a later date than even the present. The prophet speaks as though he lived in this age or later. Marvelous is the God of the Bible!

"And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld

them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them." (Rev. 11: 11, 12.)

There is not a word in this expression that has the least shade of a figurative meaning. No one can substitute a Bible definition for any word here, and it puts it beyond the power of man to make anything of these two "witnesses" but men.

There are quite a number of theories as to what these two men are. Some very popular commentators on this scripture tell us these two witnesses are the Bible—the Old and the New Testaments. One of the proofs that the Bible is the very thing symbolized by the two witnesses is supposed to be made good by expressions like the following: "They have Moses and the prophets; let them hear them." This makes it perfectly plain to those who occupy this ground that when we speak of Moses and the prophets we are speaking of the Bible itself and that they are one and the same. Just such strained reading and perversion of facts will never prove anything. A similar perversion of truth is sometimes made by those who believe baptism is a nonessential. They tell us that Jesus said, "I am the water of life;" and, therefore, they conclude that when the eunuch said to Philip, "Behold, here is water; what doth hinder me to be baptized?" he really said: "Here is Jesus; what doth hinder me to be baptized? And they both went down into Jesus, both Philip and the eunuch; and he baptized him. And when they came up out of Jesus, the Spirit of the Lord caught away Philip." These two

arguments are of about the same character; and if they are any satisfaction to those who use them, we can only offer our sympathy. The argument amounts to this: Except one be born of Jesus and Spirit, he cannot enter into the kingdom of God. The Bible is never called a "temple," a "candlestick," a "tree," or a "prophet" by inspiration. The Bible is never said to have a mouth, which implies a stomach and all the abdominal organs. It is never said to have eyes to see with or ears to hear with or lungs to breathe with, like those two prophets are shown by God to have. If the word "witnesses" is figurative, which we deny and which needs proof and which cannot be proven, and if they symbolize the Old and New Testaments, as it is said, then it is the literal Bible, the literal Old and New Testament, which they symbolize, for no symbol can stand for another symbol. This makes this construction require us to believe that this human kingdom killed the Bible. There is no such a thing as a figurative death in the Bible, and this gives us the literal death of the Bible. This theory gives us a literally dead Bible for twelve hundred and sixty years. Peter denies this, for he says: "But the word of the Lord abideth forever." (1 Pet. 1: 25.) Christ says: "Heaven and earth shall pass away, but my word shall not pass away." This death of the Bible is its literal passing away or ceasing to be for twelve hundred and sixty years. This nonsense vaunts and exalts itself against the word of Christ and Peter. God's word will never be killed for one hour or one second. It cannot be without dethroning God and putting his kingdom in a spiritual wilderness. To defend this

theory would surely be a degradation to common sense. The most charitable way to treat this foolishness is to regard it as an unintentional ridicule upon these sacred and immovable statements of the God of the Bible. For the Bible to desire necessitates a brain to do so with. In what part of the Bible is its brain located? The word "blood" figuratively means "wine." It is literal as used here; but if it were figurative, we would have the Bible turning water into literal wine, for wine is the symbol of blood. It is important that the reader grasp the fact that these two witnesses are two men, for this knowledge will clear the mind of many false theories on these scriptures and leave us capable of getting in harmony with every expression in God's word. It will silence the absurd statement that a day is used in the prophecy of God to represent a year. No man can possibly read any of these scriptures with such a false idea clouding his brain. There is not an organ of the human body which cannot be proven to be possessed by these two prophets. When we can point to the mouth, the ears, the eyes, the stomach, the lungs, the brain, the heart, the blood vessels, the feet, the legs, and the vertebra of the Bible; when it stands on its feet before an earthly kingdom, like men; when it can turn water into blood, like a man of God has done; when it can and does bring all manner of plagues on the earth as often as it desires to do, like an inspired man; when it is killed, like men; when it lies in the street of a city for three days and a half, like a dead man might do; when God sends the breath of life into the dead Bible and causes it to breathe and gives it life, like a resurrected man has, and causes it

to stand on its feet, like a man does; and when the Bible is carried up to heaven on a cloud in the sight of its enemies, like Christ and others have been—then, and not till then, can thoughtful men accept the idea that these wonderfully endowed prophets of God are anything more or less than all the other prophets of God were that we read about in the Bible, and they were all men. The unbelief of the human heart, displayed by these blighting products of the imagination, makes these scriptures hard to understand; and until we cast out these darkening theories and become poor enough in spirit to accept these statements just as God has given them, they will forever remain hard to understand. Those who are rich in spiritual resources, in human theories, will ever remain paupers in regard to the wealth of these prophecies. We must reject the vain counsels of our imagination before we can read the word of God, and it is absolutely necessary in these future revelations before we can even start.

These two men are unassailable for nearly three years and six months; then they are killed by this government, and they lay in the capital of this kingdom three days and a half. God then gives them the spirit of life, and they stand on their feet. They are seen by their enemies, who are frightened when they behold them alive again after having rejoiced over their death for three days and a half. These two prophets hear like men, and they hear a great voice from heaven saying, "Come up hither;" and they ascend to heaven, like Christ or Elijah, in a cloud from the capital of this great city, or kingdom, "wherein their Lord was crucified," and their ene-

mies behold them as they ascend. This is a real, literal future scene, and not a thing to be used for the cultivation of the imagination of man. The great apostle was not in the spirit in the isle of Patmos to write fiction or nonsense; and these events will transpire, just as God tells us they will, and it will be before the coming of Christ.

"And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven." (Rev. 11: 13.)

Here we have the street called a "city." It refers to the tenth part of the street, or capital city of the nations, and not the tenth part of the spiritual city of nations. Seven thousand of the people of the capital city—the street—were killed; and in it were "they of the people"—the representatives of the people, the officials of the kingdom. The officials of this kingdom were either killed or converted from the Satanic worship of this kingdom to give glory to God. Here is the end of the kingdom founded by the union of the ten kings and given to "they of the people," who hold the executive powers and are either killed or converted from Satan, the god of the earth, to give "glory to the God of heaven." This is the end of the war made against the "rest of the seed of the woman," who keep the commandments of God and have the testimony of Jesus; and they are overcome by the beast that came up out of the abyss, the human interregnum, the spiritual wilderness, the sea composed of "many waters."

This is the end of democracy on the earth. It is the end of the second universal reign of any kingdom that will ever be on earth. We have seen its first and last organizations, and have briefly passed over some of the events of its history; but one of the most important events which transpires during its existence is the flight of the woman from its territory under the ten kings, which took place at the very time of its formation and at the fall of Satan. This we will see in our next chapter.

CHAPTER XV.

The Flight of the Church to a Wilderness.

"And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man child." (Rev. 12: 13.)

This will be the first work of Satan when he shall be cast out of heaven and come to the earth. It will be immediately after the fall of a denominational federation, with its rule and dominion on earth, and at the organization of the kingdom of the ten kings. After certain events, which were given in the seventeenth chapter, John says: "After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit." (Rev. 18: 1, 2.) Here we have the lands of the harlot become the habitation of demons, and it is after her fall. It is the result of war in heaven.

"And there was war in heaven: Michael and his angels going forth to war with the dragon." (Rev. 12: 7.)

"And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the

earth, and his angels were cast down with him." (Rev. 12: 9.)

Here we have Satan and his angels on earth just after the fall of a federation of the churches of Christendom, and the kingdom of the ten kings rising out of the sea of human anarchy, with a foundation and a constitution bestowed by Satan. We find the ten kings laying down their crowns to administer his powers, and they heal a whole nation of a deadly wound. These events place the fall of Satan with his angels, with their residence on earth, at the rise of this kingdom, and his first work is to persecute the church of God.

"And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev. 12: 14.)

The expression, "time, and times, and half a time," means what? Josephus, if he can be taken as authority (and he certainly can where his statement is in harmony with all other facts), makes this expression mean three years and a half. He uses the expression "time" interchangeably with one year. He says Nebuchadnezzar was demented seven years, while Daniel says "until seven times pass over him." Then "time" is one year. "Times" is the plural for "time," and two is the plural for one. This would make the expression read, according to Josephus' interpretation, "one year and two years and a half," which is three years and a half. This is in harmony with every other statement in the Apocalypse and

Daniel, and is, no doubt, correct. This period covers the whole period that the woman is protected from this kingdom, which lasts forty-two months. Part of this time—seventeen and a half days—is spent, under God's protection, in going to and returning from the wilderness. The balance—twelve hundred and sixty days—is spent within the borders of the wilderness, which, together, makes forty-two months.

When the woman flees from the dragon, whose body will be composed of the kingdom of the ten kings, she is given the two wings of the great eagle. What did the woman receive when she received the wings of the eagle? Let us see the whole event, that we may comprehend what was done for her: "And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth." (Rev. 12: 15, 16.)

The "woman" is the church of God, as we have seen, fleeing to a material wilderness—a place on earth, but not on the earth in the sense of the populated earth. It is a place out of the inhabited earth—a material wilderness, where there are no highways; a material, though ordinarily an inaccessible, place on the earth. When the woman flees, the dragon sends after her water, as a flowing stream, or river—flowing, moving water, pursuing after the woman. The "woman" is the people of God, gathered together in one great body on the borders of or near a certain wilderness. They are gathered together there from

faith arising from a knowledge of these and other prophecies. They are encamped on the borders of this wilderness, like Moses and the children of Israel on the shores of the Red Sea, and they there await the salvation of the Lord. They begin to gather there when they see the world in a state of anarchy and when they hear the words of a natural or supernatural angel saying: "Come forth, my people, out of her [fallen Christendom], that ye have no fellowship with her sins, and that ye receive not of her plagues." (Rev. 18: 4.)

This warning will be heard by God's people, and they will also, some months before this time, see the "buds and leaves" spring forth on "the fig tree" of prophetic events; and it will cause them to gather on the borders of a great wilderness, which is to-day, and has been for centuries, uninhabited by man. In this encampment they will stand still and see the salvation of the Lord. In this encampment they will be pursued by "water as a river," or stream.

"The waters which thou sawest, . . . are peoples, . . . and tongues." (Rev. 17: 15.)

In this encampment they will see the host of the armies of the dragon coming as a stream, coming from the mandatory organ, the mouth of the kingdom, to carry them away to captivity, or death. "And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth." (Rev. 12: 16.) These are the eagle's wings given the woman. The earth opens its mouth and swallows up the pursuing army sent from the mouth, or the speaking organ, of this king-

dom. The word "eagle," when used in the Bible figuratively, means a king. "A great eagle with great wings and long pinions, full of feathers, . . . came unto Lebanon, and took the top of the cedar." (Ezek. 17: 3.) This was a riddle unto the house of Israel, and here is the explanation: "Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem." (Ezek. 17: 12.) Here the name "eagle" is applied to the king of Babylon, who came to Jerusalem, not by the power of a real eagle's wings, but by the powers of a ruler. He entered and took Jerusalem by the power of his armies, like the eagle ascended to the top of the cedar by the power of his wings; hence the eagle's wings represent in this case the martial, the belligerent, power of the king of Babylon. The wings of the "great eagle" are the belligerent powers, the forces, of the great King, who is God. God is the great King; he is the "King of kings," and, in behalf of the woman, sent forth his powers to help her escape from the dragon. The mighty, the strong, superhuman power of God intervened and opened the ground to swallow up the flood, the waters, which are people. The powers of Jehovah are given to the people of God, and these powers open the earth, and the waters are swallowed by the ground.

When Israel fled from Egypt, they were saved from the pursuing army of the Egyptians by the gift of the same eagles' wings: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." (Ex. 19: 4.)

Here are the eagles' wings given to Israel, and they

are the same and only eagles' wings ever used by God to preserve his people from the temporal power of their enemies. It is the protecting power of Jehovah. In the one case the waters of the Red Sea open and close over an army from material Egypt by the power of God; in the other case the earth opens and closes over an army from a land called "spiritual Egypt."

As fleshly Israel was saved by the gift of eagles' wings, the power of God causing the parting and closing of the waters of the Red Sea over the army of fleshly Egypt, so in like manner will spiritual Israel be saved by the gift of "the eagles' wings," by the opening and closing of the ground over the army from a country called "spiritual Egypt." Who would say this scene has transpired in the past?

Thus we see that when we allow God to translate his own figures he shows them in real lifelike scenes as they will really be, and such knowledge strengthens our faith and causes our hearts to rejoice in love and tender devotion to God when we contemplate his goodness and mercy to those who love him. We can, with God's word in our hearts, look back through the centuries and see God's people as they come out of the land of Egypt and stand upon the banks of the Red Sea. We see the waters open before the breath of the Lord of hosts. He blows upon the billows of the Red Sea, and the waters stand up on each side, making a dry path in the deep for the children of God. We see them reach the borders of the wilderness, and the waters, the army, the stream, of Egypt pouring forth into the same dry channel in the sea. We behold the meek and godly Moses raise his rod and point

back over the sea, when its icy walls give way and cover the host of Egypt. These events have long since passed.

In like manner we now look forward to the future, and by faith we hear a mighty angel saying: "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." At the sounding of these words and by the guidance of these and other prophetic revelations we can see every intelligent Christian on the earth arise and, upon the wings of hope and faith, flee to the borders of a great material wilderness. By the eye of faith in this revelation we can now look upon the gathering together of possibly many hundreds of thousands of the children of the church upon the borders of the wilderness. God's people will meet each other there. They will form one vast congregation near a great wilderness, which is close to the land of God's people, given them by promise to their father, Abraham. As they stand upon the borders of the wilderness, we can, by faith in these scriptures, see the army of the kingdom of the ten kings coming after them; and in faith we see the weak knees and trembling limbs of the faint-hearted shake with fright and fear, but they will be comforted. With the same vision we behold the earth open her mouth and swallow up the army that comes upon them. Amid the relief and joy of this escape the Spirit of the Lord will overshadow his people, and a way will be opened and a highway will be made into the wilderness, and it will be prepared by God for the woman, and the wilderness will be made to blossom as a rose for her.

When they leave their home in every land of Christendom, they will sever every earthly tie—leave father, mother, wife, husband, and children. They lay down their wealth like the parent church at Jerusalem and seek the wilderness of promise—a place where Jehovah will meet and preserve and bless them. This revelation of the prophecy of God will be the directing star which will guide and lead them to the wilderness when these events transpire.

These are real human events to be enacted by men in the flesh. They will be fulfilled.

CHAPTER XVI.

The Wilderness to Which the Church Flees. The Journey and Gathering Together of God's People and Their Entrance into the Wilderness, a Place Prepared of God. The Wilderness Identified. The Desolation of the Wilderness.

A material wilderness is a place where no roads or material guides are. A spiritual wilderness is a place where no laws exist, for laws are spiritual guides. Did the woman flee to a material or spiritual wilderness?

The beast of the book of Revelation existed as a kingdom when he had crowns on his heads and all the parts of his body were in union; but when his heads were decrowned, we found him in a spiritual wilderness, and in that place it was said "he is not"—that is, he did not exist there as a kingdom, but had become a wilderness.

"And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her." (Rev. 12: 6.)

When the woman flees into the wilderness, she does not flee into an interregnum—a state of dissolution—but she flees into a natural wilderness. The church of God cannot go into a spiritual wilderness while God is King, while his laws exist, while

his word stands; for upon his word his kingdom rests, and, while all things else will pass away, his kingdom will not fall, or go into a spiritual wilderness.

"And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth." (Rev. 12: 16.)

A river is a stream of water moving in a distinct road, or channel, and propelled by law; and as waters are people, then moving waters in a stream like a river represent moving people, who are guided on their course by a material road. The waters of the sea are not moved by legal conditions or regulated by fixed laws; hence they beautifully symbolize a state of anarchy where no laws to guide exist. Then this stream of people was going from one territory to another in pursuit of the woman, and was not passing from one spiritual state, or mental condition, to another spiritual condition in pursuit of God's people, who, it is sometimes said, had done the same thing.

Here we have one body of people fleeing and another body of people running after them, and the ground opens and swallows the pursuing host. This flight of God's people was on the earth, which took part in the event. The "woman" is a figurative name for the people of God; the "river" is a figurative name for a stream of people, or soldiers, sent by this kingdom after the people of God; the "earth" in a figurative sense means a territory or a kingdom under the dominion of Satan. (See Rev. 13: 2.)

"And the woman fled into the wilderness, where she hath a place prepared of God."

This wilderness is a material wilderness—a place, a

territory, prepared by God for the protection of his people.

Then as this is a material wilderness, it exists today. This scene has never yet transpired, for the woman flees from a future universal kingdom, as we have seen—one which has never yet existed. This knowledge will be of vital importance for the people of God to know where this wilderness is when this event comes to pass. Let the reader keep in mind the fact that God has promised to prepare a wilderness as a place of refuge and safety for his church when the time shall come that she shall flee from a universal kingdom dominated by seven great nations. It is not reasonable to suppose that God would make this promise and not show his people just what land he would prepare for them. Such an omission would require the inspiration of his people to assure a bodily meeting, or gathering together, of his people in one territory when this knowledge shall be necessary. The mind of every Christian on earth will be perfectly clear on this point at the time God's people shall flee to this wilderness. This oneness of mind of the church, from a perfect knowledge of the location of the wilderness, is represented by the singleness of mind of one human being—a woman. The bodily union of the church in a prophetic territory shows one congregation represented by the body of a woman. There will be no hesitation or confusion as to where the people of God will flee when this great prophetic event takes place, any more than there is shown by the woman who promptly goes to one place. They will enter the wilderness in a compact body, represented

by the body of one human being entering one wilderness. This makes it certain that a perfect knowledge of the location, and even place of entrance, to this wilderness of promise and refuge is to be found in the Bible and will be known to God's people at the time of their flight. We believe in the completeness of God's revelation to man. We believe it is full and complete in showing all necessary things, including the knowledge of just where the wilderness here referred to is. We believe the word of God shows this wilderness of refuge for his people. We believe the word of God clearly shows one such wilderness, and only one. It requires this for it to be in harmony with itself. Where is this wilderness to which the church, the Zion of God, will flee and which will be prepared by God for them? Let us identify this wilderness. There is but one promise, and, therefore, but one such wilderness. What are the requirements necessary to guide us in finding a description of such a wilderness if given in the Bible? We must look for a land prepared by God by being turned into a wilderness by him. It must be a wilderness of prophetic history. It must be a land transmuted into a wilderness by God in fulfillment of prophecy. It must not only have this characteristic, but it must also rest under the promise of God that it will be made ready, prepared and adorned, by him according to his own characteristic in creation. These people will have been tried and their faith and loyalty to his word proven. We must, therefore, look for its adornments and splendors to reach, if not surpass, the beauties of Eden, which was prepared by God for Adam. The loyalty of

Adam was untried when God prepared the garden of Eden for him. The loyalty of the church will have been tested and proven triumphant when the wilderness is prepared for it. Its beauties will be as fresh, and remain so, through the twelve hundred and sixty days, as glorifying to God, as beautiful to the eyes of man as Eden was when the morning stars sang together the praises of Jehovah. If the revelation of God is complete, if all his prophecy is revealed, this description of this prophetic wilderness and its preparation for his church is given in his word. We can find it.

Wilderness Identified.

There was once a rich and fertile land, teeming with the prolific harvests of a soil responding to the sunshine and showers of a bountiful Creator. As the great orb of day rose in the eastern horizon, his golden rays awoke the notes of the glad song bird, which sang the praise of the Creator of a bounty-giving land. The sweet breath of the rose and the lily, washed by the fresh dews of heaven, was inhaled by the drowsy shepherd and husbandman as the consciousness of a new day dawned upon this fruitful land. The din and rush and active business life mingled with the sweet songs of children as they helped to make joyous and glad the active and busy scenes of life and animation which covered this fertile and prolific land.

As the glowing sun came up in its God-appointed course and drove away the night, it unveiled a land covered with houses, palaces, and fortresses, with its rich fields and vineyards rejoicing in abundance, with

its grassy hills and plains covered with vast flocks and herds—all possessed by a people whose density of population was unsurpassed on the globe.

Where is this land, with its cities, its palaces, its highways, its sunny fields, its fountains, and its limpid streams? Where are those peoples and their descendants to-day? They rest in the dust of the earth, and, by the unerring providence and foreknowledge of God, their rich land is now a desert place and a wilderness.

When God's people—the children of Israel—fled from Egypt and sought to enter the promised land, they sent messengers to the people who lived in the rich and fertile land of Edom and asked permission to pass through it. They offered to not depart out of the king's highway and to pay for what they should eat, as well as for the water they drank. They were refused this privilege by the children of Edom, who was Esau, a brother to Israel. When the Edomites refused to let the children of God pass through their land, God determined to turn that land into a wilderness and a waste place. (See Isa. 34.) Thus we find the land of Edom was made a wilderness, was prepared in the sense of being turned into a wilderness by God. The land of Edom is a prophetic wilderness to-day. God claims its condition as a special work of his own determinate counsel and foreknowledge. It is thus far a preparation of his, and it claims our attention and investigation.

When God foretold his decree to turn the land of Edom into a wilderness, he also foretold his determination to again cause it to blossom as the rose and

make it a place for "holiness" and a refuge for "the redeemed." (Isa. 35: 8.) This promise rests upon no other prophetic wilderness. This land is now a vast and unreclaimed wilderness. It is a depopulated land, and is the only wilderness that exists on earth at this time with an edict of God against its reclamation by men. It is the only one known to the Bible with the promise that it will be prepared by the God of the Bible for his people. It is a wilderness that no man or people has been able to subdue for centuries, and no man or kingdom can or has to this day attempted to reclaim it. Let us read the history and see its application to this prophecy. The prophet Isaiah preludes the transmutation of Edom into a wilderness by a short vision, which covers the history of the curse of the nations of earth as given by the apostle John, as well as by other prophets. He shows their final destruction at the coming of Christ, and then turns to the land of Edom, which he gives to the world as a first example of what will follow and be visited upon other nations at his appointed time, when the heavens shall be rolled together as a scroll. He says: "For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgment. The sword of Jehovah is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. And the wild oxen shall come down with them [or be slain], and the bullocks with the bulls: and their land shall be drunken with blood, and their dust made

fat with fatness. FOR JEHOVAH HATH A DAY OF VENGEANCE, A YEAR OF RECOMPENSE FOR THE CAUSE OF ZION." (Isa. 34: 5-8.) This last expression shows that the land of Edom was made a wilderness for, or on account of, Edom opposing the people of God, forbidding their passage through their lands. This was fleshly Israel. It was made a wilderness for the opposition to fleshly Zion. But if this is the wilderness to which the church will flee, it will yet receive other preparations. Its full desolation, as well as its adornments, will be prepared for the woman—spiritual Zion—by the time she enters it. The following is a part of its preparation yet to be added, for the following conditions have never existed in the past: "And the streams of Edom shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." (Isa. 34: 9, 10.)

This part of this prophecy has never yet been fulfilled. Travelers, who have made the most complete explorations of this wilderness that have yet been made, have not verified this statement; and we, therefore, may look for these things to begin and be added to its present desolation at the fall of Christendom. Just as Zion enters this land, if it be the wilderness of this prophecy, its desolation will be one of God's completed preparations for his people against disturbance or hurt while they remain there their allotted twelve hundred and sixty days. This would not be

out of harmony with these statements, but would be in harmony with them, as well as the best lights that have ever been thrown on them. All these expressions have been, or will yet be, literally fulfilled.

"From generation to generation it shall lie waste; none shall pass through it forever and ever."

"From generation to generation"—from century to century—it has lain waste. The expression, "forever and ever," will begin in the future, at least as early as the time when the streams of Edom are turned into pitch; and a perpetual smoke begins to arise from that land, which will, no doubt, continue during all the years of the millennium. This would be in perfect harmony with these statements, as well as the best exploratory light we have. There can be no doubt that the desolations of this land will be completed and be reigning in all the literal fullness of the expressions of Isaiah at the very time God's people enter the wilderness. God has promised to prepare it for Zion, by its desolation and impenetrableness, as a place of refuge and protection, as well as to beautify it for their joy and gladness while they remain therein. All its prophetic repelling desolations must be looked for at the very time it is the camping ground of Zion. But in the bosom of the wilderness it will blossom as the rose for them. This is the earliest time contemplated in the prophecy of Isaiah or the revelation of John for the completion of its repelling desolation, as well as its inviting adornments. Its perfect desolation is promised by God to his people in all the fullness shown by his prophets at the very time Zion shall be abiding therein amid its prepared beauties. The

prophets' descriptions require this, if this is the wilderness of Rev. 12.

"The woman fled to the wilderness, a place prepared of God." (See Rev. 12.) "And the wilderness shall blossom as the rose" for them. (See Isa. 35.)

These two statements show clearly two conditions which will necessarily exist in the land at one and the same time. For it to be a refuge for God's people from the paternal kingdom of the ten kings, God will cause its streams to be turned into pitch and a perpetual smoke to rise from this land when it once begins, as well as bring together in its borders all varieties of ravenous beasts and reptiles known on the earth. God uses these conditions to guard this land for Zion and shield them from the approach of their enemies; and we can in faith look for all the completeness and fullness of its desolation described by Isaiah and other prophets to surround the people of God in this land at the very time "the woman" lives there amid the internal preparation of this wilderness by God, who will cause its interior adornments and splendors to rival the rose of Sharon and the cedars of Lebanon in their loveliness and beauty. He has promised this very condition of Edom to exist, but has not set the time.

There has been much stress placed upon its past condition relating to this prophecy by both Christians and infidels; yet it is purely a question of speculation as to whether much of the prophecy of Isaiah is really applicable to its past condition. It is certain God has not applied this prophecy to its past condition in its full force and completeness, for many of the condi-

tions described have never been; but he does show great desolation in all the requirements of this prophecy to be in force while Zion dwells therein, and this is the only definite and clearly set time stated by God when these conditions of both the thirty-fourth and thirty-fifth chapters of Isaiah will be fulfilled in regard to this land. God has set no time for the fulfillment of the words of his prophets, except by showing its perfect desolation, as well as its adornments to exist at some time in its history. No one can set another time or tell when this will be. There is no doubt that God's purpose has been to hold this land desolate and attract attention to his statement in regard to this wilderness through the ages. It has been a monumental perpetuation of God's indignation against the nations of earth who shall oppose his children while they are guided by his word, as the children of Israel were when they sought to pass through this once rich land of Edom, but now a desert and a wilderness. Volney, who was probably one of the greatest-minded and most cultured of infidel travelers and writers, failed to pass through or enter this forbidden land. He, like many others, mistaking the religion of the harlot spirit of the dark ages of Christendom for the teaching of the God of the Bible, was unable to accept the truth of God's word when presented to him clothed in the sorceric garments of mysticism woven by that spirit. He found the seed of speculation from the Christendom spirit in his brain, and mistook it for the teaching of God's word. While we honor his intellectual greatness and lament his misfortune in becoming a rebel pupil to blind mysticism, yet he is to

be blamed for listening to his own egotistic delusions, which led him to reject the Bible without a hearing. He looked upon these scriptures from the speculative positions of Christendom. He looked within his own mind for the explanations of the ruins of pagan empires. He failed to read the history of the angels of the churches of Asia (God's people), who, when they left those lands in which the Son of God was crucified, left behind them the sword of the Lord, as foretold by his prophets.

In the departure of the angels of the seven churches of Asia is found the cause of the ruins of the empires lamented by Volney. Volney failed to note the fact that as the angels, the people from the seven churches of Asia, left the east, there followed behind them the avenging angel of the Lord, who created these ruins of empires by earthquakes and pestilence and famine, as he foretold he would. While the angels of the seven churches of Asia moved westward, they bore a light in darkness, by which was seen vast and fertile countries, and in them were built new empires, more tolerant of the angels who brought them light. Volney failed to see the pure light which the angels of the seven churches of Asia bore west, not for the purpose of giving light by which the heathen nations before them could build new empires and which will be turned into ruins when the angels of the churches of Asia—the people of God, the woman—are driven hence and go back to the land of their nativity; but they bore and have carried light to the world and prepared, and are now preparing, material for the great city and kingdom whose ruins will never be

wept over by men or angels. These angels will find and make ready for the temple of God the material of the world; and as they return by the way of the wilderness, in it will be found the glory of Lebanon and the excellency of Carmel and Sharon.

Volney examined many of the "ruins of empires," which empires existed in Asia in all their splendor and glory while God's seven churches existed there and whose angels have borne God's message to mankind. When the angels of the seven churches of Asia were driven from the lands of Asia, Volney's ruins of empires arose on their vacated seats, and their desolated and empty cities, with their magnificent and silent wastes, foretold by God's prophets, stand to this day, not as monuments to the greatness of man, but to the unfailing promises of God. John salutes the seven churches of Asia while they lived in the splendor of the empires whose ruins were lamented by Volney, and Christ addresses these angels in the lands of Christendom when Christendom is attempting to destroy them.

"And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father." (Rev. 2: 26, 27.)

The above is addressed to the angels of the seven churches of Asia while in collision with the kingdom of Christendom. "He shall rule them with a rod of iron;" they shall be "broken to shivers." We have seen the rule of the man child of the woman before she flees to the wilderness; we have seen the nations

fall while they live in the light of the moon—a harlot woman, a harlot religious people. Thus we find the angels of the seven churches of Asia are addressed by Christ in the lands of Christendom.

"And the woman fled into the wilderness." When the angels of the seven churches leave the lands of Christendom, when the woman flees into the wilderness, God tells us these great empires will be, like those of the east, turned into ruins; they will be depopulated by fire and sword and earthquake and famine and pestilence. "And there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty." (Rev. 16: 18.) Here God points us to the ruins of the empires of the west, and it is after the children of God have fled from the lands and cities of the great spiritual city of Babylon. "And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath." (Rev. 16: 19.) The lands of vast Christendom by this earthquake will be divided into three parts, and the splendid cities of her nations will fall. They will remain to mark the ruins of her empires. It is the cup of the wine (the blood) of the fierceness of God's wrath poured out on the nations in memory of the great city of spiritual Babylon, who will persecute the woman and drive her into a wilderness, like the angels of the churches of Asia were persecuted and driven out by the empires whose ruins were seen and lamented by Volney.

When God's people are driven hence and flee from

the lands of Christendom, it will be the beginning of the desolation of the now beautiful lands in which God's people live. Her magnificent cities will be destroyed by earthquakes, and famines and plagues will destroy her inhabitants. It is hard to realize that the beautiful and magnificent cities and towns which cover the earth will in a few brief years after the beginning of the events of the book of Revelation be empty and vacated. The ruins of her edifices and temples will cumber the earth amid the oppressive silence of empty streets and vacated highways.

Volney saw many of the ruins of empires, but he failed to look upon the ruins of Edom.

"But the pelican and the porcupine shall possess it; and the owl and the raven shall dwell therein: and he will stretch over it the line of confusion, and the plummet of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there; and all its princes shall be nothing. And thorns shall come up in its palaces, nettles and thistles in the fortresses thereof; and it shall be a HABITATION OF JACKALS, a court for ostriches. And the wild beasts of the desert shall meet with the wolves, and the wild goat shall cry to his fellow; yea, the night monster shall settle there, and shall find her a place of rest. There shall the dart snake make her nest, and lay, and hatch, and gather under her shade; yea, there shall the kites be gathered, every one with her mate. Seek ye out of the book of Jehovah, and read: no one of these shall be missing, none shall want her mate; for my mouth, it hath commanded, and his Spirit, it hath gathered them. And he hath cast the lot for

them, and his hand hath divided it unto them by line: they shall possess it forever; from generation to generation shall they dwell therein." (Isa. 34: 11-17; see also Jer. 49: 20; Obed. 1: 9, 10.)

Can human language present a description of a wilderness and show it to be more solitary, more desolate, and more barren? The thorn tree and the bramble grow amid the silent and desolate ruins of her fallen palaces and decayed fortresses. The angel of desolation rides upon the wings of the hot and burning winds, which sweep its parched ground and barren cliffs. Upon the wings of the blast in the wilderness is heard the echo of the lion's roar, the hissing of the serpent, the cry of the panther and the jackal. They will guard this land for God. The hooting of the great owl will be heard and repeated by her mate to add to the desolation which now covers the ruins of the empty cities, fallen palaces, ancient highways, and decayed and obliterated tombs of the children of Esau. Her desolation is great. It has been a wilderness for ages. Isaiah, Jeremiah, and others show it to be a wilderness—"a place prepared of God." We doubt not its preparation as a wilderness will fulfill every mark of its prophetic description at the time it is needed by God's people. Has God promised to beautify and adorn the wilderness of Edom for his people? If so, we can rest assured the Bible gives the history of no other land on earth with his promise to first turn it into a wilderness and then cause it by his own power and pleasure to possess the beauties and adornments of "a place prepared of God." We have here seen the history of the land of Edom made

a wilderness by the decree of Jehovah. He says it was for the controversy of Zion. He has promised to adorn that land for his people, and it is the only wilderness known to the Bible with these two prophetic promises. This being true, then there need be no doubt in our mind that the land of Edom is the wilderness—the place prepared and to be prepared by God for the woman. In our next chapter we will make this investigation.

CHAPTER XVII.

The Adornments to Be Given to the Wilderness of Edom. It Will Be a Place Prepared of God for His Church.

"The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: THEY shall see the glory of Jehovah, the excellency of our God." (Isa. 35: 1, 2.)

"They shall see the glory of Jehovah." "They" are the people of our God; "they" are Zion, for whose cause, or controversy, the land of Edom was turned into a wilderness. The pronoun "they" can stand for none but Zion, for whose cause Edom was made desolate; and the word "wilderness" stands for the wilderness of Edom, for there is no change of subject. It is a continuation of the history of the same place and people. If there is a change of subject between the history given in the thirty-fourth chapter and that of the thirty-fifth chapter of Isaiah, it is something unparalleled in biblical phraseology. There is not an instance in all God's word where the writer changes from the history of one country and people to another country and people and never notifies the

reader. If the thirty-fifth chapter of Isaiah is not a continuation of the history of the land of Edom with the people of God as given in the thirty-fourth chapter, then the whole of the latter chapter is a matter to be speculated about—is a history of a wilderness, a material wilderness, the location of which will never be known to man without a new revelation from God. We may allow our imagination to frolic and dance about these scriptures and show us the glowing beauties of some imaginary spiritual wilderness, as is freely done by some, in which "the way of the Lord is so plain that the wayfaring man, though a fool, may not err therein," but our reason, while holding to the expressions of these scriptures and the subject and context, will coldly dethrone our imagination and tell us this wilderness is the wilderness of Edom. If this is not true—if the subject, the people, and the place described in the thirty-fourth chapter is not a continuation of the history of the same place and people in the next chapter—then the prophecy of Isaiah is imperfect, God's word is imperfect, and no man can do more than guess at the location of the wilderness that will be made to blossom as the rose and which "THEY," the Zion of God, will see. No adornments can be added to a spiritual wilderness, for a state of anarchy cannot be beautified or made to blossom as the rose. Blossoms do not grow in a spiritual wilderness. Who among God's servants, and especially his ministers, is not guilty of speculation here?

When we read these two chapters connected and together as God has given them and with a desire to learn the real truths they contain, we are forced to

the conclusion that the wilderness described in both these chapters is the same wilderness, with different histories. God describes the desolation of a country, which he says was made such "for the cause of Zion," in the thirty-fourth chapter, and he tells us this is the land of Edom; and he immediately begins a description of the joy, the rejoicing, and the beauty of "the wilderness," that "they may see the glory of Jehovah," and he does so without intimating to the reader that he is talking of any other wilderness than the one in hand. No one can convict God of such a thing by giving the proof. When we apply the history of the thirty-fifth chapter to another country or place than that of Edom, we do so without authority from God. There is no rule or excuse for such an act. Edom is the wilderness, the only wilderness, mentioned by God in this connection, and its first and second history are both given here. One is for the controversy of Zion; the other is that "they" may see "the glory of Jehovah, the excellency of our God." Israel was fleshly Zion. The woman, the church, is of the same family; she is spiritual Zion, which are one and the same. The statements of Isaiah and John being true, we can, with full assurance of faith, expect God's people at the fall of a federation of Christendom churches to have fled to the borders of the land of Edom; for, as sure as God's word is true, the land of Edom will yet be a place "prepared of God" for the woman, for he tells us this is a fact. At the rise of the kingdom of the ten kings "Zion"—"the woman," the people of God—will, to a man, be guided by these prophecies, and, by a living faith in

these promises of Jehovah, will be gathered together on or near the borders of the wilderness of Edom. They will there await the salvation of Jehovah. While they are gathered and waiting there, they will see a host from a land called "spiritual Egypt" pursuing them. The strong and the weak of God's people will be there. God here, through his prophet, by his word spoken centuries before this great event transpires, tells the strong and the brave to confirm the weak. He says: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold [see], your God will come with vengeance, with the recompense of God; he will come and save you." (Isa. 35: 3, 4.)

"And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth." (Rev. 12: 16.)

The words of the two prophets interlock; each tells his part of the same great event. When the army of the dragon comes from the mouth, the organ of command in this kingdom, as John says it will, and approaches the host of Zion, Isaiah says, then will the weak hands and the feeble knees shake and tremble. But brave and strong men will be there. They will raise no ramparts, or barriers, of defense. They will believe the word of God by his prophet, and they will confirm the weak and fearful heart They will say: "Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you." At the sound of these words of faith spoken in the sight of the army of spiritual

Egypt the earth will open and the pursuing stream will flow into the chasm.

This very event will transpire in the sight of the people of God gathered on the borders of Edom. The hosts of the antitypical Egypt will go down. The horse and the rider will be overthrown—this time not into the Red Sea, but into the mouth of the earth. "The earth will swallow up the flood." Then will spiritual Zion be redeemed. They will be "the ransomed of the Lord, the redeemed," and they shall walk there. When God comes and saves "the woman," when spiritual Zion becomes "the ransomed," "the redeemed," then, amid the joys of so wonderful a salvation, Isaiah says: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert." (Isa. 35: 5, 6.)

"And the woman fled into the wilderness, where she hath a place prepared of God." (Rev. 12: 6.)

"And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of JACKALS, where they lay, shall be grass with reeds and rushes." (Isa. 35: 7.)

"And the wilderness and the dry land shall be glad: and the desert shall rejoice, and blossom as the rose."

Zion will enter the wilderness of Edom, which, as these promises show, will be a place "prepared of God." His people will enter the wilderness "with songs upon their lips." "It shall blossom abundantly,

and rejoice even with joy and singing." "They [every one of them] shall see [even the blind] the glory of Jehovah, the excellency of our God."

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed." (Isa. 35:8.)

"And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness."

"The woman" is the redeemed of God. God saves her and her children. "Behold, your God will come with vengeance [not only with vengeance, but with the reward], with the recompense of God; he will come and save you." Zion will be "the saved," "the redeemed;" for Zion is "the woman;" Zion is the "they" of this prophecy, and they will walk in this highway in the wilderness of Edom at the time and when it shall blossom as the rose for them. It is the only wilderness mentioned in the Bible as a place to be prepared by God for his people. Let the reader note this statement and find it incorrect if he can.

On the outskirts of this wilderness are now found the dim marks of an ancient highway which led through Edom when her fields were fertile and cultivated, when her towns and hamlets were thronged with busy and active human life. This highway has been closed by the hand of God, and none have traveled it for ages. It has been vacated, except by the lion and the ravenous beasts, from generation to generation, from century to century. But under the unfailing promise of God when the flowers shall

bloom and the fountains shall spring up in this desert, the Lord will open a highway, an avenue, into this wilderness, which none but the redeemed will travel. "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed." (Isa. 35: 8.) No enemy of the church will ever travel this highway. None but those who are redeemed from the power of the kingdom of the ten kings will ever pass over it.

God once redeemed Israel from Egypt, and he here redeems his people from spiritual Egypt. Those who receive eagles' wings are redeemed, because they are saved from death by the regal powers of the great King.

Summary of Proof of Identity of the Wilderness.

The certainty that the wilderness of Edom is the place to which the church will flee is made clear and put beyond any speculation or doubt to the intelligent Bible student by the following facts:

1. The whole church—every Christian on earth—will know exactly what wilderness to flee to when the time comes for that great event to take place. This is shown by the singleness of mind of the woman who represents the church. There is no doubt or hesitation shown by this woman. The perfect knowledge of the location of the wilderness is shown by the flight of all Christians to one and the same place, as shown by the act of the symbol of the church. The wilderness is, therefore, revealed.

2. The wilderness is prophetic. Edom is a prophetic wilderness, as we have seen.

3. The wilderness is to be a place prepared of God for his people. Edom was made a wilderness by God for, or on account of, his people.

4. This preparation, this transmutation of Edom into a wilderness, was made on account of God's people in fulfillment of prophecy. It was to be a year of recompense for the cause of Zion. (Isa. 34.)

5. It is the only country shown in the Bible to have been made a wilderness on account of God's people. It is the only wilderness resting under God's immutable promise known to the Bible that he will beautify, adorn, and prepare for his people. There is no other wilderness with this promise which has been made a wilderness by God. This alone should identify Edom as the place prepared of God for his people. God has promised that Edom shall be made glad, rejoice, and blossom as the rose for his people—"rejoice even with joy and singing that his people may see the glory of Jehovah, the excellency of our God."

If your faith cannot rise to this great and wonderful revelation, dear reader, it is not God's fault; for he has made the identity of the wilderness of Edom plain, and he has separated it from all other wildernesses by clothing it in this promise to prepare it for his people. He has promised to prepare Edom for Zion, which is the church. (See Heb. 12: 22, 23.) The woman—every Christian on earth—will flee to the wilderness of Edom, a place prepared of God for her, because God has predestinated her to do so. Nothing

in the Bible is clearer stated. Edom will fulfill this prophecy.

When God's people reach the place prepared for them in the wilderness of Edom, they will find every wild beast and bird enumerated in the thirty-fourth chapter; not one will be missing; they will all be there, and they will remain to confirm the word of Jehovah. After this, no other people will ever enter that wilderness. Therefore, God addresses spiritual Zion in the thirty-fourth chapter when he says: "Seek ye out of the book of Jehovah, and read: no one of these shall be missing, none shall want her mate; for my mouth, it hath commanded, and his Spirit, it hath gathered them." (Isa. 34: 16.)

"None shall pass through it forever and ever." This is an expression which will be in force at that time and noted and weighed by God's people as they enter the wilderness, for they will, under the guidance of these prophecies, follow the highway that will be in Edom to the place of encampment. They will remain there for twelve hundred and sixty days. "And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days." (Rev. 12: 6.) The word "her" embraces every Christian living at that time and who enters the wilderness of Edom. Not one of them will feel the pangs of hunger, disease, or death while in the wilderness. "That there [in the wilderness] they may nourish her." The pronoun "they" represents supernatural ministering angels of God, and "they" will nourish the church, all the church, without the loss of the

least particle of its body, for a period of twelve hundred and sixty days, and not years, as it is said. During these days not a Christian on earth will die. At the very end of these days the two prophets of God (Rev. 11) will be killed by this same kingdom which will drive the church into the wilderness of Edom. The flight of the church from spiritual Egypt, the lands of Christendom, is the antitype of the flight of the people of God from material Egypt. After the type of the "eagles' wings" is fulfilled in escaping from the armies sent after them, in both cases they enter a material wilderness. The type fulfilled in God's feeding the children of Israel in the wilderness by extraordinary means points to the fact that the same will be true of the church in the wilderness of Edom. The occupation of the wilderness is in a future miraculous age, as we have seen. After the sojourn of the woman in the wilderness for twelve hundred and sixty days, Isaiah says: "The ransomed of Jehovah shall return, and come with singing unto Zion" (Isa. 35: 10)—that is, all, without the loss of one member of the body, those who were ransomed, will return over the same highway. The same ransomed people will return that entered. It is very certain that these people who were redeemed from the kingdom of the ten kings never lived in the wilderness twelve hundred and sixty years, and that, therefore, a day is not a year in this prophecy. There never will be but one body of people redeemed like Zion here is. They will be redeemed before they enter this wilderness, and the redeemed, all the ransomed, will return from this wilderness of Edom. None of the redeemed die in

the wilderness. None are added to the body. Here the type and the antitype diverge. They will not go through Edom, but they will return from Edom by the same highway over which they entered. The word "Zion" as used in the thirty-fourth chapter of Isaiah refers to God's people, for God had no controversy with Edom on account of Mount Zion in Jerusalem. He did make Edom desolate and a wilderness because of fleshly Zion; and the above expression means that "they"—spiritual Zion, the people of God—shall return from the wilderness of Edom by the same highway over which they will enter it; and thus will "they" return from Edom and come to Zion, a once holy hill in material Jerusalem. This is the route that will be taken by God's people when they leave Christendom to return to the land of promise. They will go first to the land of Edom. As the fleshly seed of Abraham attempted to go through that land when they fled from Egypt to the land given to Abraham as an everlasting possession, so in like manner when the spiritual seed of Abraham shall flee from a land called "spiritual Egypt," they will not be debarred that privilege, but they will enter it, for "a highway will be there, and a way," and it will be for them. No king and army will be there to oppose their entrance, but they will enter this prophetic land, with its sparkling fountains and limpid streams flowing in a wilderness blossoming and blooming with the beauty of the rose. They will abide by the word of God and remain there the exact number of days stated by John, and then they will "return, and come with singing unto Zion [Jerusalem]; and everlasting

joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." (Isa. 35: 10.)

Let the reader note the following facts: The kingdom of the ten kings lasts forty-two months, which is twelve hundred and seventy-seven days and a half; and as the church remains in the wilderness only twelve hundred and sixty days, her sojourn in the wilderness is just seventeen days and a half shorter than the time of the duration of the kingdom of the ten kings. The kingdom of the ten kings is organized before the woman enters the wilderness, as she flees from that kingdom to the wilderness; and, therefore, the seventeen days and a half are occupied by the church in going to and from the wilderness, for she does both after that kingdom rises and before it falls. God's two prophets are the temple of God on what he calls the "earth" while the church is in the wilderness. Their lives fulfill his words when he declares his kingdom will never be destroyed, and, therefore, his people must be out of the wilderness and again in the inhabited earth the very day or even before these prophets fall; otherwise there would be an interregnum in his kingdom, on what he calls the "earth," at their fall and it would last until the church returns to some inhabited part of the earth. This makes it certain that the church leaves the wilderness and again enters into the inhabited earth at least three days and a half before the kingdom of the ten kings falls, for the two prophets are killed just that long before that kingdom falls. The church will come from the wilderness and reach

the habitations of men some place between the wilderness of Edom and Jerusalem, if it is not in the city itself, three days and a half before the kingdom of the ten kings falls. It will be, then, on the very day the two prophets are killed in the capital city of the kingdom of the ten kings. They will be on their way to Jerusalem or be in that city, where they will meet Christ. Then and there will Christ fulfill his promise to stand in the midst of seven " golden candlesticks " by standing in the midst of these seven provincial churches gathered together around Mount Zion from the seven great provinces into which Christendom will be divided at the time this wonderful event is fulfilled. This great body of people will be seven churches in the same sense we use the word " church " when we speak of the church in the United States, the church of Achaia, Ephesus, or any other city or province. We will show this meeting of Christ and his churches in a later chapter in this volume.

CHAPTER XVIII.

Daniel's History of the Fourth Beast with Ten Horns. The Little Horn with Eyes Like a Man and a Mouth Speaking Great Things. He Has Never Lived, but Will Live at the Time the Ten Horns Exist on the Fourth Beast.

Before we proceed with our history of the next kingdom, which follows the kingdom of the ten kings, we wish to call the attention of the reader briefly to the history of this same beast, the fourth beast with the ten horns (which is erroneously said to be the Roman empire), as given by Daniel. Daniel gives some facts in the history of the ten kings which John omits. Each prophet relates his own part of the history of this kingdom, and thus the revelation is completed. John only shows ten men as horns; Daniel shows eleven. John shows the kingdom with miraculous powers; so does Daniel. John does not show who is the ruling spirit or chief administrators of these powers, but Daniel does. Daniel shows that at the time this kingdom is established, another horn arises among them, who heads seven of the ten men in the exercise of the powers of the kingdom. John and Daniel both leave the ten men in the background during the continuance of this kingdom, but they both show them existing later than its fall. John shows them making

war on the Lamb, and he places that event at the coming of Christ as "King of kings, and Lord of lords." (Rev. 17: 11.) Daniel places the ten kings with the eleven existing until the beginning of the millennium reign of Christ. (Dan. 7: 21, 22.)

Daniel begins his history thus: "And, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. 7: 7.)

Here we have a beast with ten horns, and Daniel tells us it is the "fourth beast," which is democracy. The fourth kingdom was introduced by the founders of the Roman empire. The Romans introduced the democratic form of government. John shows this same beast rising out of the sea of human interregnum, with its ten horns, and he shows it delivered to "they of the people." They both thus agree as to the form of government. From its democracy it is perfectly certain that it exists with its ten horns at a time later than the rise of the Roman empire, for in it we find the fully developed principles of democracy as introduced by the Romans. John places the existence of the ten horns on this form of government, as we have seen, in a miraculous age, and so does Daniel. Daniel says: "I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." (Dan. 7: 8.)

These ten horns were not the sort of men to lay down their crowns, as we have seen, by the allurements of empty visions or for the vain applause of the people; but when they did so, it was in exchange for something they preferred to the power they had, which was the power of kings. And they did what they did by their own agreement, and hence the rise of the eleventh horn and the plucking up of three of the ten took place after the establishment of this kingdom. When the kingdom was established, the ten men certainly did not retire to private life; but they evidently steadily advanced in the service of Satan; at least seven of the ten did, and all of them are said to make war with the Lamb when he comes in the clouds as "King of kings, and Lord of lords," which will be when he comes with the armies of heaven. (See Rev. 19.) Therefore they hold some honored and important connection with this kingdom, and possibly all the other kingdoms which follow this. But three of them at the rise of the eleventh horn are removed from their place by the little horn. The plucking "up by the roots" cannot mean that they are killed, for they are on earth at the coming of Christ and make war on him. They were removed and probably transplanted to other places in this universal kingdom from that which they assumed from their agreement when the kingdom was established. This is a figurative expression. To take up a tree by its roots is not necessary for the purpose of destroying it, but it is generally to transplant it; and this is the object here, for John shows them on the earth at the coming of Christ.

While John does not mention this plucking up, he has not left a word or sentence out of harmony with it. The ten horns exist at the time the little horn with eyes and a mouth exists. Let the reader keep this point in mind, for the works of the little horn enable us to ascertain the time as given by Daniel that the beast exists on earth with its ten horns. What character of being is the little horn which has eyes like a man and a mouth speaking great things? A horn, as we have seen, is a sword or weapon of a beast or a kingdom to make war with; and this horn, therefore, symbolizes a warrior, or one equipped with belligerent powers, leading people in war. There are both physical and spiritual wars; and swords, or horns, captain generals, are indispensable in both. One man may lead people, or be a horn in spiritual warfare, while another man may lead an army in physical warfare; and this man is a leader, or horn, in this kingdom for spiritual warfare. His equipment clearly shows this. This kingdom fights no other kind of battles, for the world is in a state of international peace during its continuance.

If we should find a beast—an ox, for instance, or any other beast—with a horn, and that horn actually had eyes like a man and a mouth speaking wonderful words, or, as John says, talking with "the mouth of a lion," and speaking great things, such a horn would impress us as a very extraordinary, or unusual, kind of an organ on a beast. It would impress us as a most extraordinarily endowed or supernaturally gifted horn. This horn has eyes like a man, and this is, therefore, an uncommon endowment for a horn on

a beast. They are not pretended endowments, but real gifts. The word "eye" as here used is figurative and means a "spirit." "Having seven . . . eyes, which are the seven Spirits." (Rev. 5 : 6.)

Daniel, therefore, shows this little horn, the eleventh man, not only as the chief man of the eleven, but he shows him with supernatural powers which are as wonderful as would be the supernatural endowments of a horn on a beast with eyes like a man and a mouth talking like a lion. Such a horn on a beast would be a marvel among wonders, and so would a man who could be truthfully said to be like or be symbolized by such a horn. The difference between this man and other men would be as great and marked as a horn with eyes like a man, and a mouth speaking great things would be different from an ordinary horn which is without eyes or a mouth. The eyes of a man on the horn of any animal would be the most extraordinarily endowed horn that it is possible to conceive of; yet this horn is a symbol of a man. The supernatural and extraordinary eyes on this horn symbolize the surpassingly extraordinary spiritual powers of this man, who is symbolized by the little horn with the eyes of a man. The eyes were supernatural gifts possessed by the horn; the little horn could see like a man; therefore the supernatural spirits of this man, which the eyes symbolize, are as extraordinary and supernatural as eyes are extraordinary endowments for a horn on a beast, which are exceedingly great. He can see spiritually things that the natural man cannot see, as much so as a horn on a beast with eyes like a man can see things that a natural horn without

eyes cannot see. A mouth on a horn on a natural beast would be as supernatural and extraordinary as the eyes, and a mouth on a horn of an ordinary beast would represent extraordinary speaking powers in a man. Such a man would be able to see and talk about things and foretell events, as much so as a horn with a mouth could speak about things that a horn without a mouth cannot talk about. The things this man could talk about, other men could not even mention. Any symbol must be like the thing it represents. A supernatural horn would and could represent nothing but a supernaturally endowed captain general. The supernatural endowments are given to a horn to show the supernatural endowments which the captain general, which the horn represents, would possess, and for no other purpose.

There never has existed as a leader of an earthly kingdom since the rise of the Roman empire, at which time the fourth beast arose, a man who showed any supernatural powers whatever, much less one with such supernatural powers as would be necessary to be correctly represented by a horn with eyes like a man and a mouth talking like a lion. We find this horn on the fourth kingdom, which was introduced by the first king of Rome; therefore this horn has never existed, for no ruler during the existence of the Roman empire or since that time in any other local republic could have been correctly symbolized by a horn with eyes and a mouth. No warrior, either spiritual or physical, has lived since the Roman empire arose with any extraordinary supernatural powers whatever; neither has any pope of Rome ever pretended

to possess so extraordinary power as this horn actually has. No universal kingdom has ever had an existence in the past; therefore this horn which is on this universal kingdom and embraced within its constitution has never yet lived. Commentators have called this little horn with eyes and a mouth a "Roman pope," and some have gone so far as to point out the very man it symbolized. There never lived a Roman pope any more like this little horn than a grasshopper is like an elephant. This is too much honor for any Roman pope. This little horn is no more like a Roman pope than a horn, with both powers to see and talk like a man, is like an ordinary horn on a beast, which can neither see nor talk. There is not a likeness between this horn and any Roman pope that ever has existed or ever will exist. In the first place, no Roman pope ever posessed any supernatural powers whatever. Neither has any pope ever possessed any real authority from any source except a natural one. Neither God nor Satan has ever endowed any Roman pope with the least supernatural power above any other man. But this man is endowed by Satan with real and most extraordinary powers above any man in his miraculous age of the world and above any other man that Satan ever will supernaturally endow at any time. The two prophets of God discussed in Chapter XIV. of this volume, found in the eleventh chapter of Revelation, will have many wonderful powers from God. But this man, who will live at the same time, will receive more dazzling powers than they; but he will not be able to kill them until their allotted days of prophecy are fulfilled. None will dare bury the

bodies of God's two prophets, but the world will wonder after this kingdom, or beast, with which this man is connected.

It is said that when Daniel's image of metals was broken at some unknown or imaginary time in the past, ten kingdoms were offshoots from it and were represented by the ten toes of the feet of the image or by these ten horns. It is said that these ten kings were supposedly ten kingdoms. Both these statements are the purest inventions. There is nothing corroborating these statements anywhere in the Bible. Every Bible statement on the subject disproves this theory. They are as completely without a likeness of any symbol in these visions as the statement that the image of Daniel was broken into fragmentary kingdoms and that each kingdom of earth since that time is correctly symbolized by a particle or leaf of chaff. There are several kingdoms of earth at this time which are manifold more powerful than the Roman empire ever was. These are mere statements arising from the dictates of the imagination; and when some one offers some proof of this nonsense, it will be time to look this theory up.

There is nothing, either as a kingdom or a man, that has ever existed since the rise of the fourth beast, with such extraordinary spiritual powers as could be truthfully represented by the eyes of a man on the horn of an ox or any other beast. Let the reader remember the fact that the eleven horns are on the same beast, and they are, therefore, united under the same constitution. They never existed otherwise. God has never called a king with a divided sover-

eignty a "kingdom." For the sake of argument let us assume that the eleventh horn was a kingdom; then at least those who represented the people of the kingdom—the legislative, the judicial, and the executive officials of the kingdom—were all as extraordinarily endowed as this horn. One of these theories is as impossible and as pure nonsense as the other. The Roman pope, or the Roman Church, has never at any time been any more supernaturally endowed like this horn than the Young People's Christian Endeavor Society has been supernaturally endowed like it. Anything with the attributes and signs of Satan, like this little horn shows, has generally been called "popes of Rome" or "kingdoms" by writers who appear to have had an irresistible desire to write.

The fourth beast, republicanism or democracy, has existed ever since the rise of the Roman empire, which introduced this kingdom, or form of government; but it has never yet had its ten horns, for these ten kings will exist when this extraordinary little horn, or man, exists, and when this kingdom has a universal reign on earth; and as nothing is more certain than that neither of these things has ever had an existence, it is, therefore, certain that the fourth kingdom has never had the ten horns. But God tells us they will exist before the coming of Christ, and that they will be on earth at his coming, and he tells us this by the mouths of two of his most beloved and wonderfully honored prophets.

The eyes and mouth of this horn show the character of leadership represented by him. His war is made, not by physical force, but by extraordinary,

supernatural, spiritual powers; for the organs of speech and sight do not add to the physical ability of a natural horn, but the possession of them would destroy the usefulness of a horn on a natural beast in making war or defending its body.

Speaking is the act of using the seed of spiritual intercourse, and seeing is using the eyes, which are, figuratively, spirits. The great powers of this man are in his spiritual powers and endowments. These extraordinary powers clearly locate him in the future, and Daniel shows him on earth: "Till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool. . . . The judgment was set, and the books were opened." (Dan. 7: 9, 10.)

This little horn will exist on the fourth beast, which was introduced by the founder of the Roman empire. This puts it beyond dispute that the Roman dynasty was not the fourth kingdom, but it makes it certain that it was the democratic form of government, which Daniel speaks of as the kingdom. The four kingdoms, represented by four metals and four beasts, were not the four local kingdoms or four dynasties, as it is erroneously said, for this little horn exists in a miraculous age and will be wonderfully and miraculously endowed at the time the fourth beast has ten horns. Therefore this beast, or kingdom, or metal of iron, still exists and will continue to exist until the eleven horns exist.

The misapprehension of Daniel's application of the word "kingdom" has led to all the speculations and theories on these scriptures, and these theories will

continue to victimize the student until he learns the fact that Daniel did not use and apply the word "kingdom" to the four local kingdoms, or dynasties, of earth which preceded the kingdom of God, any more than he applied the same word to the local church at Jerusalem, which was the kingdom of God set up on earth. The local church in Jerusalem never broke in pieces and destroyed all the kingdoms of earth; they are here now with far greater power and majesty than when they came on the earth. This is true, if the human senses and the experience of men can be trusted. The local church at Jerusalem has itself, like the four great local dynasties which introduced the four kingdoms, or forms of government, passed away. All five of these local kingdoms have passed from earth many ages ago; yet the five kingdoms, or forms of government, they introduced are here to this day, and they will continue to exist until every word of these prophecies is fulfilled. Before they are fulfilled the ten horns will live, and the fourth kingdom will still be here with a universal reign and be ruled by a man—a real Satanic prophet, a real apostle of Satan—with as extraordinary powers and endowments as a horn is extraordinarily endowed that has eyes like a man and a mouth speaking great things. It is useless to try to find any man in any kingdom of any character, who has lived since the rise of the Roman empire, who has been in any respect like this little horn. These four dynasties have long since passed away, but the four kingdoms exist now, and will continue to exist until after this extraordinary man lives, which God's prophets locate at the coming

of Christ, but he will at that time be ruling in another form of government.

There is as much evidence that the millennium is in force as that these events have ever yet transpired, but there is no evidence whatever of either.

The placing of thrones mentioned by Daniel is at the very end of the kingdoms of the earth. The placing of thrones and the judgment referred to in the above excerpt are some months after the fall of this kingdom, for Daniel says it only continues for "a time, and times, and a half time," which John calls forty-two months, or three years and six months. And Daniel shows the forms of government called "Media and Persia" and then "Grecia" rising in their last cycle and running their course after the fall of the kingdom of the ten kings, on which we first find this little horn. This horn, like the ten hours, therefore, exists through the time of all these kingdoms in their prophetic cycles and is on earth at the time of the judgment.

CHAPTER XIX.

The Kingdom of the Medes and Persians, with a Universal Reign Under the Two Horns. The Fourth Seal. The Image Set Up by This Kingdom. Religious Liberty Abolished and Millions of the People of Earth Who Do Not Worship the Image Are Killed. By an Effort to Enforce the Worship of This Abomination, the Earth Is Made Desolate by One-Fourth of All Its People, Some Three or Four Hundred Millions Being Killed. The Government Mark of This Kingdom.

With the identification of the beast of the book of Revelation under "they of the people," with its ten horns, as being the same beast described by Daniel, and with the clear evidence that the ten horns are yet to live in the fourth kingdom, which will yet have a universal reign, in a miraculous age, we are now better prepared to take up the thread of our history and proceed with the next kingdom. Daniel tells us it is Media and Persia. John shows the marks of that form of government. Daniel gives nothing of the first reign of Media and Persia in this vision (Dan. 8) that we can feel sure relates exclusively to its past events. Yet we cannot but regard some of these expressions otherwise than as a double history of this

kingdom, describing its reign, in both its first and last cycles, with the same words, with many things given of its last reign, which will be a universal reign, and which do not enter into its history in the past. In harmony with this idea, the vision of this kingdom is called the vision of the "morning and evening," and a "latter time" is also mentioned. (See Dan. 8: 18, 26.) The beginning of the four kingdoms is when they come on the earth; their end, or "latter time," will be just before they cease to rule mankind, and, therefore, just before they are destroyed by God, when the universal reign of Christ begins. There are five kingdoms, or five forms of government, on earth now, which are, first, the kingdom of God, then three forms of monarchy, and a democratic form of government. All five are greatly blended at the present time; but before the coming of Christ they will each arise on the earth and show again, in their prophetic course, every mark of the four great forms of government, as well as the fifth, with all the distinctness which each bore in the age in which it arose. Each of the four kingdoms will arise with their ancient and distinct characteristics, and they will be again as striking in their individual characteristics as the four metals of Daniel's image were distinct from each other. The church of God will likewise be divorced and separated from all earthly institutions as completely as it was in the first century or as the stone on the mountain was distinct and separated from the materials of the symbolic image on the plain.

Daniel shows Media and Persia in his vision (chapter 8), and he describes it exactly like John does the

kingdom he saw rise at the fall of the kingdom of the ten kings. In describing this kingdom Daniel says: "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns." (Dan. 8: 3.)

John describes it thus: "And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon." (Rev. 13: 11.) The word "earth," in its figurative use, means the dominion of Satan; for this kingdom is from the dragon, the preceding kingdom. Out of the kingdom of the ten kings its body came.

This beast follows the dissolution of the beast with the ten horns.

"I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself." (Dan. 8: 4.)

"The ram which thou sawest, that had the two horns, they are the kings of Media and Persia."

This is all the history of this kingdom given by Daniel, and there is nothing here that points to any acts that might not have been performed by this kingdom in its first cycle, at its conquest of Babylon on the plains. Yet John clearly places its last reign immediately after the fall of the ten horns and existing in a miraculous age with miraculous powers. Speaking of this lamb with two horns, John shows it making an image of the kingdom of the ten kings. He says: "Saying to them that dwell on the earth, that they should make an image to the beast [with ten

horns] who hath the stroke of the sword and lived." (Rev. 13: 14.)

This makes it certain that this kingdom, which John says has two horns, like a lamb, and Daniel says was like a ram with two horns, and names "Media and Persia," will exist after the kingdom with the ten horns and a wounded head, for it sets up an image of that very beast. The beast with the ten horns, at the time the horns exist, will, as we have seen, be in a miraculous age, as is clearly shown by both Daniel and John; and as there has been no man with the least miraculous power from Satan (like the eleventh horn will have) since the rise of democracy, the fourth beast, we know, beyond a doubt, the time for the ten men to exist in that kingdom, or form of government, will be in the future. There is nothing more certain than this, and yet John shows the lamb (Media and Persia) with the two horns rising in its last cycle, just after the fall of the kingdom with the ten horns. This makes it certain also that this history of this kingdom is in the future, as given by both. (See Rev. 13: 1, 11.)

John closes the history of this kingdom with it standing. But Daniel shows its power over the earth broken by the kings of Grecia. Pointing to the future, Daniel says: "And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end." (Dan. 8: 19.) That this latter time of the indignation is yet to be is about as certain as it is that the wrath of God has not already been appeased by the destruction of the kingdoms of earth for the reign of Christ, as he has decreed. The lat-

ter time of the indignation is the termination and end of the indignation, and it is at the time they are destroyed by Christ; for this indignation, with the vision of Media and Persia, "belongs to the time of the end" of these kingdoms.

The destruction of the kingdoms of earth for the universal reign of Christ will certainly not be without the transgression of these kingdoms, and, therefore, some indignation of God against them; but it will be when "the fullness of transgression has come," when these kingdoms each attempt to occupy the whole earth and destroy his people.

John says: "And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon." (Rev. 13: 11.)

The kingdom preceding this kingdom was called "the dragon" (see Rev. 12: 13), which had a little horn with a mouth speaking great things (see Dan. 7: 8). This, the kingdom with the two horns, which Daniel tells us was the kingdom introduced by Media and Persia, could speak like the preceding kingdom, which had the little horn with a mouth. The two horns of this kingdom had all the powers of the prophet of the kingdom with the ten horns.

"And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed." (Rev. 13: 12.)

The beast "whose death stroke was healed" was that of the ten kings, the one headed by seven nations and having ten horns, and the "death stroke" was the wound of a whole nation, which was healed by

the miraculous power of the beast. This kingdom has all the powers of the preceding kingdom that performed this miracle, and his authority extends over all the earth, for "he maketh them that dwell therein to worship the first beast." Here is the first universal reign of the kingdom called "Media and Persia."

Here we find religious liberty abolished. Here we find the last institution of great Christendom, including her many great and powerful denominations, abolished and completely suppressed. Here we see the very last of Christendom institutions completely swept from earth and her people brought under the most oppressive and repulsive forms of satanic worship. When we say that this is before the coming of Christ and in harmony with every word bearing on this subject in either the Old or New Testament, let no one reject it without a hearing and a thorough comparison with the scriptures. Every plant not planted by God will be rooted up. (Matt. 15:13.) They will not be absorbed by the power of the church to convict and convince (the church has no such power), but they will be literally rooted up by great revolutions, as these scriptures clearly show. Here we are shown that not an institution of Christendom which is now honored, loved, and cherished by teeming millions will be on earth at the coming of Christ. The preceding kingdom tolerated the "names of blasphemy" on its seven heads, showing that denominational religion was tolerated in that kingdom (the kingdom of the ten kings), and, therefore, all other religions, for the ten kings and that beast hated the harlot. If we find the form of worship of the children of that religious spirit

tolerated, we need not doubt that all other religions are tolerated. But the next kingdom casts down the law of religious liberty and supersedes it by coercion and force, and "maketh all the earth to worship" the image of the preceding kingdom. This is Media and Persia, a kingdom shown by both Daniel and John to have unchangeable laws. This kingdom rises with this law in force and causes all the people of earth to worship an image of the preceding kingdom, the kingdom of the ten kings. It is, therefore, certain that this is an international worship, the legalized worship of the people of all the earth during its reign. The word "earth" is used in the above sense many times; and if the reader will notice, its application is to the people of the world, and not to the church returning from the wilderness, just at or a few days before the beginning of this, the last cycle and first universal reign of Media and Persia.

"And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast." (Rev. 13: 13, 14.)

There is not one figurative word in this expression, except the word "beast," which means the kingdom with the two horns. He causes fire—literal fire—to come down out of heaven in the sight (or in the presence) of the officials of this kingdom and before the eyes of the people. He—the man or men spoken of here, the head of the kingdom—is supernaturally endowed, is a false prophet or prophets, who believes

in Satan, for no man but a prophet of Satan or God can perform miracles.

"Saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived." (Rev. 13: 14.)

Men cannot make an image with life. All images made by men are inanimate and are composed of material things—such as wood, stone, metals, or something material. This image was to represent a kingdom, and it was no imaginary spiritual combination, like it is sometimes said to be, but represented in some way the bodily likeness of the preceding kingdom. When this image is made, it will be the union of all the parts of the image in the shape of the beast, if it is like the description here given by John. The image set up by this kingdom, like that seen by Nebuchadnezzar and like any real image, will have all its parts in union. This image is the image of the beast with the ten horns, as described by John, and it will be built like men would build a house or a monument. It will have the statues of ten men put on it, with a diadem on each; they will also put seven heads, mountains, high places, on its body; and if they write on the seven heads all the names of blasphemy which will be names of blasphemy at that time in Christendom, they will write the name of every religious organization of man on the earth; and if they do this, they will literally cover seven large heads; for the names of blasphemy referred to here even now number thousands and embrace all religious institutions organized by man and called any kind of "Christian."

After this kingdom abolishes and outlaws every reli-

gious creed and denomination on earth, we find it building this great image. It has the name of every denomination written upon it. They will then be names of blasphemy, as we have seen. It preserves these names; yet it utterly roots up all these institutions themselves. This appears to be the last record of the denominations ever to be made on earth.

"And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed." (Rev. 13: 15.)

He gives breath to the image; he gives it life; and it was, therefore, like all images—inanimate.

In Rev. 6, as we have seen, the first seal symbolized the man child of the church; the second represented a spiritual wilderness; and the third represented the kingdom of the ten kings. We, therefore, conclude that the fourth seal represents the next kingdom with two horns, which we are now considering and which John here presents in Rev. 13, immediately after the fall of the kingdom of the ten kings. Its succession shows this to be correct, as well as its character. Here is its description as given in the fourth seal: "And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them [Death and Hades] authority over the fourth part of the earth, to kill with sword, and with famine, and

with death, and by the wild beasts of the earth." (Rev. 6: 7, 8.)

The evidence that we have of the length of the time of the existence of this kingdom shows it to be but a few months. It and the kingdom following it exist only one thousand and twenty-three days; it runs its fearful course and divides one thousand and twenty-three days with the next kingdom; therefore its days are but few in its universal reign on earth. Yet God here tells us that it had authority over one-fourth of all the people of earth to kill them with the sword, with famine, with disease, and by the wild beasts of the earth. If the population of the earth does not diminish before the rise of this kingdom, it will, in its brief reign, destroy over four hundred millions of people—one-fourth of all mankind. Amid this great desolation of the earth by this kingdom we find an abomination in the worship of an image set up, and all who do not worship it are slain by the sword or perish by famine (hunger) or by death (disease) or are destroyed by the wild beasts of the earth. The desolation of the earth and the wretchedness of the people who have any lingering love for their Christendom religion or for the God of the Bible, or who abhor the abomination of image, or idol, worship, is beyond the power of human language to describe. Some parts of the world must be almost totally depopulated; for this enormous destruction of human life will not be equalized over the earth, for in parts of the world the people will abhor the abominations of this kingdom much more than in other sections of the earth.

It is hardly reasonable to believe that the nations

which have been taught for ages to abhor and reject all kinds of image worship will be able to reject the lessons of centuries and surpass all the nations of earth in worshiping this miraculously endowed image. This fact seems to point toward the East as the centralizing point for the greatest earthly powers at the coming of Christ. The people of Europe and America have surmounted every obstacle that they have found before them. Their power and greatness have grown through the ages under the influence of the "seed of men;" and when this is taken away and the kingdoms of earth are suddenly swept back into paganism, it is more reasonable to look for a weakening in the powers of Western nations.

"And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed."

This is a law of this kingdom whose dominion is over all the earth. Whosoever refuseth to worship this image shall be killed. This kingdom has every power of the preceding kingdom, and its strength is in both its captivating and astonishingly miraculous, as well as military, powers. This law is an edict from the image set up. The image itself makes the law. It is worshiped as a god. To repudiate and change this law would be to dishonor and set aside the authority of its miracle-working god, who is the head of the kingdom. This law must and will stand while the kingdom stands. It is unchangeable law. To change or repeal this law or any law from a god of worship

is to destroy the authority and degrade the god who made the law. Hence, John here, like Daniel, shows this kingdom with two horns like a lamb to have unchangeable laws. This is a law of Media and Persia yet to be enacted. To change a law made by a power claimed to be infallible is to undermine and destroy that power.

Here is the establishment of a form of worship which is an abomination in the sight of God, as well as in the sight of all who believe in the God of the Bible. Is this the abomination of desolation spoken of by Daniel (see Dan. 11: 31) and referred to by Christ? Christ says: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand)." (Matt. 24: 15.) This abomination spoken of by Daniel is placed amid scenes yet to be enacted. Therefore this reference of Christ points to the future. Daniel speaks of the Roman army at the destruction of Jerusalem as "wings of abomination" (Dan. 9: 27), for the word "wings" figuratively means "armies" (see Ezek. 17: 3). Let us make the proper distinction here that we may understand the true application.

We find Media and Persia in John's history here setting up a great image, and its worship is received into the hearts of millions of the fallen children of Christendom. This worship stands in the human heart—a place created holy and for a sanctuary that God himself might occupy it. And to force its entrance into the hearts of all men, an unchangeable law is enacted to kill all who do not receive it; and thus

the whole earth is made desolate by the enforcement of this law and the setting up of this abomination spoken of by Daniel, referred to by Christ, and detailed here by John.

"And he did very abominably in following idols, according to all that the Amorites did." (1 Kings 21: 26.)

This and many other scriptures attest the fact that idol, or image, worship, or the worship of any other god except the God of the Bible, is an abomination to him. The worship of this image is an abomination in the sight of God, and the whole earth will be desolated by enforcing this abominable worship. The enforcement of this abomination will desolate the earth by destroying many hundreds of thousands and millions of people. It is certainly the abomination of desolation of prophecy, for it fulfills the meaning of these words in the most fearful and literal manner. It is the greatest historic desolation in the annals of the human family.

"And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." (Rev. 13: 16, 17.)

The word "beast" is the only figurative word in this verse. It means just what it says.

This is an unchangeable law of this kingdom coming from the same Lawgiver, and the meaning of its words are so plain that he who will allow the words

to remain as God has given them can at a glance comprehend their meaning. This kingdom is a universal kingdom, for it "causeth all, the small and the great, and the rich and the poor, and the free and the bond," to receive this government mark; and he thus "maketh the earth and them that dwell therein to worship the first beast whose death stroke was healed." This shows the fall of every form of worship, except the worship of this image. (See 2 Thess. 2: 3.) Every denomination of earth has passed away. Is it possible that most of mankind will be as truly devoted to this religion as they ever were to the Christendom or denominational religions? At the rise of this kingdom they will have had three years and six months' training under the kingdom of the ten kings and the tutorage of the little horn with eyes like a man and a mouth speaking great things. At the same time it will be while religious liberty continues under this dominion, and thus many will be prepared by these events to worship this image. A majority of the world will be thus prepared to worship the image during the forty-two months and while the denominations were allowed to exist. By this sweeping and unchangeable law about three or four hundred millions of the people of earth will be destroyed because they refuse to bow to this image and receive its mark that all may know that they are worshipers of this image. Here is the falling away referred to by Paul. (2 Thess. 2: 1, 2.) Only one-fourth of the people of all the earth rejected this law, and they perished by the sword and by hunger and by death or disease or by the wild beasts of the

earth. A great host of people will, therefore, fall away from the semblance of worshipers of the God of the Bible—some twelve or fourteen hundred millions of people, three-fourths of all the people of earth, which is, indeed, a great host; and they freely or by coercion become followers of Satan, the god of this kingdom, and, therefore, the lord of the whole earth, for this kingdom is a universal kingdom. It is hard to realize that the children of Christendom who live during the existence of this kingdom will wear an outward sign or mark on the hand or forehead which will show they are worshipers of this image. When they meet each other upon the street or highway or in public assemblies, this mark on the cuticle will show to each other that they are brethren and are worshipers of Satan. Will these people think of the God of the Bible and the God of their fathers as a back number in a progressive world? Many, no doubt, will glory in this mark as a great stride in a progressive people and look back upon what they believe to be the stupidity and narrow-mindedness of their ancestors; but this exultation will be of the briefest.

When this abomination is set up and supported by the strong hand of desolation in this kingdom, wielding these universal and unchangeable laws, we can behold the flight of hundreds of millions of people as they escape the sword of this kingdom and flee to the mountains and deserts and there perish from sickness and hunger and the wild beasts of the earth. He who fails to escape from Christendom with the people of God at the summons of a mighty angel, whose

glory will light the earth, at the fall of a federation of the churches—he who refuses to leave all and come out of these lands will first be stripped of all his earthly possessions by the preceding kingdom, which will make the people naked and leave them in their poverty and desolation, with their denominational worship, for three years and six months.

Then at the rise of this, the next kingdom with two horns like a lamb, they will perish by the sword of this kingdom or by hunger or disease or by the wild beasts of the earth. They will either meet death from one or the other of these causes or they will do worse. They will receive a government mark from the kingdom on their right hand or forehead as a badge or mark of citizenship to show they are worshipers of this image and belong to the family of Satan. There could be no other reason for the kingdom adopting such a mark.

How any man can apply these events to any things of the past is hard to comprehend. Men who do not have this protecting mark will be killed by the sword or they will flee, and many will perish by hunger or disease or by wild beasts. A mark on the forehead or right hand is nothing and can be proven to be nothing but a line or character traced there by some suitable means. We may let our imagination frolic over this government mark and call it "figurative" if we choose, a thing we cannot prove, or apply it to some of the names or acts of the Roman popes and thus do them undue honor; but our reason should by all means stand by the facts herein stated; and if it does, it will tell us this mark will yet be in force, and it will

be enforced by two spiritual leaders of a kingdom showing most extraordinary miraculous powers. Before we apply this act to any act of the pope of Rome in any age of the world, it is necessary for us to show, and not assume, that some pope could perform miracles; and this, of course, is a thing no man can do, for no pope of Rome has ever had the slightest supernatural powers. No pope of Rome was ever miraculously, spiritually gifted above the lowest peasant who ever believed in the doctrines of that denomination. When we call it "figurative," let us at least be able to show one figurative word with a Bible definition. This we cannot do.

When these prophecies begin to be fulfilled, their fulfillment will be as plain as the success of the denominations of earth to rule, as well as ruin, the first universal kingdom of earth and mutilate the Bible. They will be as plain and unmistakable as the use of the power of a universal kingdom for the purpose of supporting this federation of churches and enforcing its doctrine; yet many will still be unbelieving and hope and linger in the vain expectation that things will again settle down and be peaceably and speedily adjusted. Many will hope thus until they see the blood of martyrs and saints flow for the word of God and for the upholding of his dominion on the earth. These things will be plain to those who read these scriptures by the light of God's word, but many millions will never read or believe them until after it is too late. A knowledge of these revelations after they come to pass will be useless as regards this life. Men will see the second kingdom arise after the forty-two months are expired

and see it erect this image with its unchangeable laws, drag the earth like a fisherman's net for all who will not become children of the devil and receive his mark. It will be too late to be saved on earth from death, but they can then die with a promise of eternal salvation. This kingdom has "two horns like a lamb." Daniel says it is a "ram." The word "lamb," figuratively, means a "savior." This kingdom here presents itself as a Savior, a "false Christ," offering salvation by the worship of a great image made of material things. It is a lamb, a false Christ, and it is offering salvation to all the earth and backing its offer by miracles which but few will be able to resist and not be deceived by their magnitude. Christ, referring to these events which are to transpire shortly before his coming, says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." (Matt. 24: 24.) And John says: "And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast." (Rev. 13: 13, 14.)

Christ here foretells, in a general way, this false Christ with great miraculous powers deceiving men. John here describes a government like a Christ or lamb, a Savior offering salvation and backing his offer by miracles which deceive most of mankind.

Not since the apostolic age has there ever appeared on earth any man or earthly government offering salvation and backing the offer with miraculous powers

like this kingdom. But just as certain as this prophecy is ever fulfilled, this lamb, this false Christ, will offer salvation to men; and he will perform such mighty works that, if it were possible, the very elect will be deceived by his signs. There is nothing more certain than that this prophecy of Christ has never yet been fulfilled, and it will never be fulfilled until there ariseth one or more false Christs with real miraculous powers—powers which will be real and not merely pretended powers; powers which will call fire down from heaven, heal the wounded and sick, and cause a dumb and inanimate image to speak and become a lawgiver for the kingdom.

It is mockery to ask if these things have ever transpired. These are some of the miracles referred to by Christ, and they will take place amid the greatest tribulations that it is possible for the mind to grasp, which will continue through this kingdom and not be much abated in the next kingdom.

"Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six." (Rev. 13: 18.)

This number is an ordinary number in human language, for it is the number of a man, and not a supernatural mark, with a meaning to be learned only by inspiration; but he that hath understanding in counting in the numeral figures or characters of men, when he sees it, can count and find the true answer, which will be six hundred and sixty-six. To attempt to tell what are the numbers or characters whose answer will be six hundred and sixty-six, without seeing them,

would be about as wise as to attempt to give the meaning of any other unrevealed mystery. When this mark is adopted by this kingdom, it will be readily understood, and the plain fulfillment of these scriptures will appear to many, and the number six hundred and sixty-six will be remembered by them for years after the Bible has been suppressed on the whole inhabited earth, and its remembrance will awaken the mind to the fact that these miracles are the works of Satan and this mark is his mark. It will cause thousands to reject it even in the face of death. This number is easily remembered, and it will be one of the last appeals of God that will ever be made to men to save them through his written word.

There have been all kinds of foolish and wild speculation about this government mark. Some have made its letters spell the name of a certain pope of the Roman Church. At the present time others are using it for war purposes and making its letters stand for the German Kaiser. Such nonsense only shows the poetical genius of man, and not his profound Bible knowledge. No doubt Rastus can easily and readily find in these same famous letters "opossum and sweet potatoes." Who's next?

At the beginning of this kingdom with its unchangeable laws the twelve hundred and sixty days of the sojourn of the church in Edom will have expired. God's people will have returned from that wilderness at the fall of the two prophets of God, who will be killed as the last act of the kingdom of the ten kings under "they of the people" just three days and a half before that kingdom falls. Thus, when the kingdom of the

ten kings falls, the church has been on her journey to Jerusalem from the wilderness at least three days and a half, and this fearful kingdom with the two horns arises—all about the same time. We thus find the woman in the scenes of earth and on her way to Jerusalem a few days before the beginning of this destructive reign of Media and Persia. Isaiah says of the church in the wilderness: "And the ransomed of Jehovah shall return, and come with singing unto Zion." (Isa. 35: 10.) This is the return of God's people after escaping the kingdom of the ten kings and their preservation and redemption in the wilderness of Edom as they go to Zion—to Jerusalem—where Christ will meet them. At this very time, at the rise of the kingdom with the two horns, John says: "I saw, and behold, the Lamb [Christ] standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters [many people], and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders." (Rev. 14: 1-3.) We have translated and put in brackets the only figurative words in this scripture. These are plainly stated future historic facts and mean just what is said.

CHAPTER XX.

The Last Cycle of the Kingdom or Form of Government Introduced by the Grecian Empire, and Which God Calls "Grecia" and Shows to Be on Earth at the Coming of Christ.

The last cycle of these four forms of government is as follows:

The first is "Babylon the Great," under seven kings, who are dominated by a federation of Christendom churches.

The second is popular sovereignty, or democracy, which was the fourth to come on the earth. It will be the second to have a universal reign, which is yet to be. It will be organized and brought out of a state of anarchy by the ten captain generals and be delivered to "they of the people." It exists under a universal reign forty-two months, or three years and a half.

The third to have a universal reign is Media and Persia, which was second to come on the earth. This kingdom sweeps away the last vestige of Christendom and sets up the abomination of desolation foretold by Daniel, referred to by Christ, and fully revealed by the apostle John.

The fourth is Grecia, which was the third kingdom

to come on the earth, and it will be the fourth and last earthly kingdom to have a universal reign. It will be here at the coming of Christ and be destroyed at his coming. We will now show its history as given in the past and future by Daniel. John does not show its history, except in a general way.

"And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power. And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. And the he-goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven." (Dan. 8: 5-8.)

There is no doubt that this history as here given by Daniel covers the first reign of the third beast as it existed under the Grecian empire before the Christian era.

"The rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king." (Dan. 8: 21.)

Here we have a he-goat which is called "the king of Greece," and between that goat's eyes is the same king, the first king, represented by a horn. The four

kingdoms of earth came on the earth in the person of the four kings who invented them and set them up among men, and thus the four kings were sole monarchs. The four kings each possessed the legislative, the judicial, and the executive powers of the kingdoms they established, and in this sense they were the kingdoms. Take, for instance, Alexander the Great. If he was the inventor of the form of government God calls "Grecia," then when that form of government came on the earth, it came in his person, in his mind, and he himself completely controlled it as legislator, judge, and executor; and thus he was, in fact, the kingdom. He was also ruler of the people, and was, therefore, the first king, as well as captain general, or great horn.

In this sense, and in this sense alone, could it be true that a man could be represented by a goat and at the same time be a horn between the same goat's eyes. He personifies the form of government, and is thus the kingdom; he rules the people and makes war for them, and is thus at that time the horn of the kingdom.

"And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power." (Dan. 8: 22.)

When Alexander the Great fell, the Grecian empire was divided into four local kingdoms—that is, the local kingdom and people over which he ruled was, at the death of the ruler, divided into four local dominions, ruled over by four different men, or sole monarchs. This is just what history tells us was true of Alexander the Great and his successors, and these

events took place over twenty centuries ago, at the rise of Grecia; yet the next sentence deals with the future to the present day, and thus this vision of "the morning and the evening" embraces some events which appear to have been and others which will be enacted by the same kingdom, or form of government, at periods which are many centuries apart.

The following sentence talks about events which have never yet been enacted, but which will transpire in the last cycle, or at the latter time of the dominion of the Grecian form of government: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." (Dan. 8: 23.)

While Daniel lived he was one man, if not the only man on earth, who could read dark sentences. When the writing on the wall was seen by Belshazzar, he sought one who could "read dark sentences."

"There is a man in thy kingdom, in whom is the spirit of the holy gods; . . . forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel. . . . Now let Daniel be called, and he will show the interpretation." (Dan. 5: 11, 12.)

Daniel read the dark sentences, "Mene, mene, tekel, upharsin;" and he did so not by any wisdom that was in him any more than another, but the God of Daniel, the God of the Bible, revealed the dark sentences to him. So in like manner, in the latter cycle and time of the form of government which God named

" Greece " before it ever existed, will " a king of fierce countenance, and understanding dark sentences," stand up. He will be able to read dark sentences like Daniel, and he will be, like Daniel, inspired by the God he worships; and thus he will have this power and wisdom from another source than that of his own wisdom.

"And his power shall be mighty, but not by his own power." (Dan. 8: 24.)

If not by his own power, then by whose power does he read dark sentences and do these works? We can judge a tree by its fruits, and the works of this king show he was inspired and supernaturally endowed by Satan.

"And he shall destroy wonderfully, and shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people." (Dan. 8: 24.)

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice [the daily worship of God's people] was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice [not burnt offering] by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." (Dan. 8: 10-12, A. V.)

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Dan. 8: 25, A. V.)

The words "burnt offering" are supplied in the text in the American Revised Version, while the Authorized Version supplies the word "sacrifice," and the latter comes nearer the truth; for this king has never yet lived, but he is yet to live, and will live at a time when God's people, like they at the present time, will not be offering "continual burnt offerings" (A. R. V.) to God. This was embraced in the law of Moses, and it will have ceased as an acceptable offering to God by his people many centuries before this man lives. He could not, therefore, take away an offering which has passed away and will have ceased to be offered to and accepted by God many centuries before he lived. There is a thing that is "continual" in the kingdom of the Lord in Christendom to-day, and it will be "continual" and never cease while God's people dwell in the lands of Christendom where this event transpires. It is the daily prayers and worship and fellowship of saints. These are the things that are "continual" and that will be "continual" and be offered daily and weekly and yearly to God. They will continue in the dominion of this king until they are taken away by him, and then they will continue in the wilderness and the promised land until the last vestige of human dominion among men shall be swept from earth—until this king, about the last of human kings, shall stand up against the "Prince of princes" and be broken without hands; until this king shall meet Christ, the "Prince of princes," the "King of kings, and Lord of lords," and shall be broken (destroyed, or killed) without hands (without human or divine law). He will be killed without hands, like the

church was "cut out of a mountain" (the Jewish nation) without hands, which was a miraculous process. He will be broken, or killed, by a miracle. He has never lived and performed the wonderful works which God tells us he will; he has never lived and died a miraculous death from miraculous means. No king of the earth, in any age of the world, has performed such miracles as will be performed by this man. No king of the past has ever stood up against the Christ, "the Prince of princes," the "King of kings, and Lord of lords." No king of the kingdom introduced by the first king of Grecia has ever met death from miraculous means, or been broken without hands. The stone was cut out of the mountain without hands; the church was created, like every other creation of God, by miraculous means, and not by existing or established law, which is, figuratively, "hands."

This king will fall the same way. There is no doubt that he is the eleventh horn of the beast with the ten horns. We cannot but infer this from the fact that when the kingdom of the ten kings was established, under the dominion of "they of the people," there was another horn which came up among the ten, and he was miraculously endowed, as much so as a horn on a beast would be supernaturally endowed if it possessed "eyes like a man and a mouth speaking great things."

From the face of this kingdom in which this man ruled the woman flees to the wilderness, and leaves behind her in the lands of Babylon two of her seed, two prophets. They, in turn, at the end of their allotted days of prophecy, near the end of the kingdom,

are killed by this kingdom, which is controlled by the little horn with eyes like a man. What will this little horn do? He will drive the "woman" into the wilderness of Edom and kill the last of her seed in the lands of fallen Babylon, which means this: "And by him the daily sacrifice [the daily offerings of saints in the land of Christendom, or Babylon] was taken away, and the place of his sanctuary was cast down." (Dan. 8: 11, A. V.)

This is the history of the fallen lands of Babylon (occupied by Grecia), and it is identical with the work of the kingdom of the ten kings headed by the eleventh horn. We know this is true from the fact that these two latter reigns of both kingdoms were universal. None can deliver out of the he-goat's hands, and he prospers and does whatsoever he chooses to do. Now in the latter time of this form of government, called "Grecia," this miraculously endowed horn on this kingdom, who can read dark sentences and cause craft to prosper in his own hands, who "cast down the stars of heaven and stamped upon them"—he will have driven out and killed every Christian in his broad domain. This will have been done under the kingdom of the ten kings. When this is accomplished, the sanctuary of the Lord in the lands of fallen Babylon will be cast down; for there will be no temple of God, no dwelling place for him in Christendom.

What is the "sanctuary?" Speaking of the return of fleshly Israel to the land of promise from Egypt, God says: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in

the Sanctuary, O Lord, which thy hands have established." (Ex. 15: 17, A. V.)

"And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." (Ex. 25: 8, 9, A. V.)

These scriptures show that the sanctuary is the dwelling place of the Lord among men. Under the law of Moses he visited his people to bless them, and in doing so he entered tabernacles and temples made of material things, which symbolized his spiritual temple, his church.

The human heart is now sanctified by a natural process, by the word of God. The seed of the kingdom, the word of God, now produces in the heart of men the Spirit of Christ.

"And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." There is not a figurative word in this expression. The daily sacrifice will be taken away and the sanctuary cast down in Christendom when God's people are driven from Christendom to the wilderness and when his two prophets shall lie dead in the street of the spiritual city of Sodom and Egypt. This will be done by the eleventh horn of the kingdom of the ten kings. When we realize that this same man was to prosper in the practice of craft and that he was to be supernaturally endowed, so much so that he could read "dark sentences" like Daniel, and that he "waxed great, even to the host of heaven," and "cast down some of the host and of the stars to the ground, and stamped

upon them," and that he stood up against Christ, the "Prince of princes," and was broken without hands, we cannot for one moment believe this man has ever yet lived—in fact, we know he never has, if the word of God is true; but we believe he will yet live and fulfill these words of God.

The word "host" refers here to angels of heaven, or the inhabitants thereof, and this king casts down these to the ground and stamps upon them. Men on earth and in the flesh are never said to be "some of the host of heaven," neither are they any part of heaven. The host is cast out of heaven; for "it waxed great, even to the host of heaven; and it cast down [out of heaven] some of the host and of the stars to the ground, and stamped upon them."

It is evident that the "host" and "stars" referred to here and cast down from heaven by this most extraordinarily endowed man are some of the great instructors and godly men who have lived in the past ages and others who will live in the future, for Daniel tells us that this class of men after they are resurrected will be like "stars." They are resurrected amid these scenes. He says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12: 2, 3.) Here Daniel tells us that after resurrection they that are wise shall shine as the firmament, but those that turn many to righteousness as the stars. After men are awakened from the dust of

the earth, certain of them will be like stars in a bright and shining firmament of resurrected men. Men in the flesh are also denominated " stars " by God, but he says that some of those who turn many to righteousness will, after they awake from the dust of the earth, be in a sense like stars—in other words, they will be as stars in the eternity beyond the grave amid the bright hosts of heaven. This is certainly a figurative word, and it means that a class of resurrected men, who will be figuratively as stars in this bright, celestial firmament, or host of resurrected men, will be cast down from heaven to the ground and stamped upon by this king of Satan with the fierce countenance. Also the woman " clothed with the sun " had a crown of twelve stars. The twelve apostles delivered the greatest message of all the ages to man, and they have been the luminaries of the church since it rose on the earth, and they are to-day the most visible and distinct lights in the vast and shining firmament of noble humanity. They have been and are by their teaching the bright stars in a kingdom wherein all his messengers, his angels on earth, are called " stars " (Rev. 2), but not " stars of heaven." After resurrection the angels on earth, the people of God, who are faithful to his word and are denominated " stars " on earth by God may be such in heaven; and it appears that some of these angels are cast down from heaven by this king in the latter times of the kingdom introduced by and called " Grecia."

When the time shall come, as foretold by God, that his people shall flee from the beautiful lands of gentle Christendom and his last prophet and saint in whom

he will dwell at that time shall be killed, then will the daily sacrifice of his people be taken away in the territory of Grecia and his sanctuary be indeed and in truth cast down. This work is done by the kingdom of the ten kings who previously occupied that territory; yet Daniel tells us it is done by the man of fierce countenance, who understands "dark sentences," who stands up against the "Prince of princes," and who we here find on the goat of Grecia. This makes it very certain that this man will be chief in the kingdom of the ten kings when it exists, and at that time he will cast down the sanctuary and take away the daily worship of God's people. This same king of fierce countenance is first represented by the eleventh horn of that kingdom, which had eyes like a man and a mouth speaking great things. The kingdom of the ten kings will cast down the sanctuary and cause the people of God to cease to worship him in the dominion of that kingdom by causing them to flee from the territory of the kingdom. Yet Daniel says this extraordinary horn on the goat of Grecia will do this work. Therefore when he does this work he will be the chief horn in the kingdom of the ten kings, for this work will be done by that kingdom. This is as certain as it is that God's dwelling place, or temple, on earth has been and will be the sanctified hearts of his people.

"And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." (Dan. 8: 12, A. V.; see also 2 Thess. 2: 1-10.)

The word "host" as used here means a great mul-

titude of people who fall away, or reject the God of the Bible, and they will be given to this man; they will be his followers and be with him in suppressing the worship of God, as we find it detailed by John; they will be arrayed against the daily sacrifice, not by coercion from the power of this man, but by reason of transgression. Here is the falling away of New Testament prophecy. (2 Thess. 2: 1-10.) It is to take place near the coming of Christ, as all the scriptures show. All the talk about the falling away in the past is the purest speculation, according to all the scriptures. "And it cast down the truth to the ground." As the chief spiritual horn, captain general, "false Christ" of the kingdom of the ten kings, he will suppress the Bible, drive the woman into the wilderness, and kill the last seed of the church in Christendom. This is surely casting down the truth to the ground, and it will be done by this man as ruler of the ten kings, for this kingdom will do this work.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 13, 14, A. V.) The "host" is the great number of God's people. The "sanctuary" is God's church, which is driven out of the territory of the ten kings by martial force and thus trodden under foot. Therefore the first of the twenty-three hundred days will begin after the fall of "Babylon the Great"

and at the rise of the kingdom of the ten kings. We know that this kingdom lasted forty-two months, or more than half of these days. (Rev. 13: 5.) The other two reigns are very brief, the last of which—Grecia—is shown here, to be existing at the coming of Christ. (Dan. 8: 21-25.)

John closes the history of the church and its union with Christ at the beginning of his thousand-years' reign on earth, which time Daniel calls the end of his twenty-three hundred days, which he shows ends at the coming of "the Prince of princes" (Dan. 8: 25), or, as John expresses it, at the coming of the "King of kings, and Lord of lords" (Rev. 19: 16). John embraces all these events—their beginning and end—in the expression, "shortly come to pass." Therefore we conclude that the events of the Apocalypse and these kingdoms foretold by Daniel will cover but little more than seven years and that they cover but little more than these twenty-three hundred days of Daniel. In addition to these twenty-three hundred days of Daniel, the Apocalypse includes the time embraced in the spiritual wilderness. (Rev. 17, 18.)

The "host" here spoken of is God's people; and when they flee from the territory of the kingdom of the ten kings, then is the fall of the host and the beginning of the twenty-three hundred days. There is nothing more certain than that this kingdom with its ten kings, all living at one time under one and the same constitution, has never yet existed, and that, therefore, the beginning of the twenty-three hundred days has

not yet begun. When we realize the great revolutions, the trials and tribulations, continuing through these twenty-three hundred days, which is nearly seven years, it appears a long time indeed for the reign of such trials and tribulations as are described in these prophecies. These few years bear such a burden of human sorrow and wretchedness, resulting from sudden and sweeping revolutions, that God notes their duration, not by years, but by days and months. This horn of fierce countenance will exist first as the little horn on the kingdom of the ten kings, and he will exercise both the eyes and mouth of that kingdom. He will be the leader and chief horn on the goat of Grecia in its latter time. In the kingdom of the ten kings he casts down the sanctuary, and will take away the continual, the daily, worship of God in his broad domains, which cover the earth; and then in the form of government introduced by Grecia his life is ended at the coming of Christ, or "the Prince of princes," by being "broken without hands." His life, like that of the ten kings, covers every day of the twenty-three hundred days. This is as certain as it is certain that a horn or a captain general is a man.

Here we finish reading the history of the first and the latter time of these four great kingdoms, and they have at this time covered many centuries, and none of them have yet attained their full greatness or held a literal dominion so extensive as foretold by Daniel and John. Their universal dominion will, like the fulfillment of all God's prophecies, be literal. A univer-

sal dominion of a kingdom could never be literal while any other kingdom existed on the earth; therefore these universal reigns of these four kingdoms, or forms of government, are in the future and will be international.

CHAPTER XXI.

Summary and Deducement from the History of the Four Kingdoms Which We Have Passed Over in This Volume.

Here at the close of the history of these four great future universal kingdoms we wish to call attention to some practical lessons which we think should be duly considered. Those who have read and fully comprehended this history of these great future international kingdoms understand from the scriptures quoted that none of them fell except in attempts to suppress religious liberty and while committing great persecutions. The first will pass away in a vain endeavor to enforce a universal religious creed in lieu of the Bible. The second falls after a brief reign of forty-two months, or three years and a half, in persecution of God's church, which it drives into the wilderness and later kills the last Christians in its territory, which will be God's two prophets. (Rev. 11: 7.) When the end of its brief reign of religious persecution is reached, as decreed by God, he will sweep it from the earth by his omnipotent power. (Rev. 11: 12, 13.)

The third kingdom fell after visiting upon all the world the fiercest and most appalling persecutions, which will desolate the whole earth by the execution of its immutable laws in support of the worship of a

material image miraculously endowed. This kingdom, called "death," will be cut short by God either by miracle or by his providence in law. It only covers a God-limited number of days, of which Christ says: "And except those days had been shortened, no flesh would have been saved." (Matt. 24: 22.)

The last kingdom, as we have seen, will be destroyed by Christ at his coming (Rev. 19: 11-21), when it will exist "in the fullness of transgression." The whole length of the time of these three latter universal reigns, as we have seen, covers only about seven years. This time is now predestinated and fixed by God.

The years or centuries of the reign of the first universal kingdom are not given in the Bible. It may be fifty, a hundred, five hundred, a thousand, or even many centuries more than a thousand years. But God has set the danger mark before the world, and he shows us that when religious liberty is attacked by this kingdom the reign of man and his dominion on earth will shortly terminate. During the universal reign of these four kingdoms not a war between nations is shown to exist. This is significant. The length of the time of the first is under no decree from God, but it appears to be left to man and the good behavior of the kingdom itself as to whether it shall exist for a short or a long time. It may last any length of time, from one year to many centuries; but the prophetic history of these four kingdoms teaches us that wars between nations cannot take place or be brought upon the world under a universal kingdom with a real, genuine federal head. Common sense tells us this is true. The first two of the universal reigns of the four great

kingdoms described in the Bible and shown in this volume will be governed by powerful federal heads dominating the whole body. When this first universal kingdom falls, the world under its dominion will be at that time divided into seven provinces, with each using its own form of government without restrictions by the federal government, except to such extent as shall be granted and bestowed upon said government by its constitution. A kingdom of this character, with the length of its existence unlimited by God, guarded and protected by its constitution from fanatical religious domination, might—and, we think, would—keep the world in peace and do away with wars for centuries. Surely the world under such a kingdom would be without wars until the religious wars depicted in the scenes we have read come on the earth, which are predestined to take place shortly before the coming of Christ. The fulfillment of this last work and destiny will require a great triumph of infidelity among the denominations.

There has been much said and much written about a time hoped for when some means would be devised by which wars would cease and peace would reign on the earth without intermission from century to century. It appears to the author that these scriptures suggest a means which can cause wars to cease and which would do so.

The Bible makes no definite suggestions along this line, except it shows the future experience of these international governments existing without international wars.

The existence of these international kingdoms shows

us that the world can and will be brought under international federal governments, each with a dominion embracing every continent and island, every nation, tribe, and tongue of earth. This would be no experiment, for God shows it can and will be done. We do not believe it is possible, however, while an autocratic or a strong imperial government holds the reigns of dominion on the earth. We do not mean that all kingdoms must become republics and all kings be dethroned, but we do believe all kings must recognize the fact, and it must become a fact, that they all hold their dominions, like quite a number do at this time, subject to and by the choice and will of the people. Such a condition and such a preparation of the world as will be needed must be brought about by the humiliation and the subduing of the imperial and autocratic mind, so that they can look upon the world with the eyes of ordinary men and be passive at least while popular sovereignty seeks the peace of the world and the greatest good for the greatest number of mankind. The crimson tribulations, the shocking cruelties and devastations of wars leave the minds of men in a more receptive mood for peace. It makes them long for permanent and stable peace. Then we may look for extensive and devastating wars until such a kingdom comes on earth. There is nothing but a federation of the kingdoms of earth that can ever fully accomplish this great work. This can do so with certainty. Wars will help prepare the hearts of men for a time when a great universal federal kingdom, after a few years of experience, will be able to remove the causes for and abolish wars.

We can say from our faith in the prophecies we have investigated and recorded in this volume that the time will come, be it soon or be it late, when the kingdoms of all the earth will, by the exercise of their greatest wisdom through an international council, prepare and present to the people of the earth an international federal constitution, which will be accepted by them by a world-wide and popular vote. The sooner this can be done, the better for mankind. It will certainly provide for all the governmental organs and functions necessary to give it strength and power to control mankind from one end of the earth to the other. This means the transfer of great power to this international kingdom, but it will be necessary to govern the world and bring an end to wars between nations. Such a government, to be able to bring permanent peace and abolish war, as we are shown by these prophecies, must own and control in fee simple a majority of the martial power, and armies and navies of all the world. It will be represented not only by a federal executive head, but it will have its legislative and judicial departments, all backed and supported by a sufficient military power to enforce its laws and execute its judgments throughout the world.

As long as the nations of earth exist under independent, separate kingdoms, the ambition for conquest, for individual and personal aggrandizement, will lead them into the fiercest, the most devastating, destructive, and desolating wars. Wars for thousands of years have been the historian's theme of the human family, and they will grow fiercer and more destructive as the nations call to their aid the inventions of

men. But these utilities for war will never frighten the war spirit in man. Wars can and should be eliminated and banished from the world.

There is no experience in the past showing how such a kingdom can be organized and brought into active life and existence; but we do know it will be done before the coming of Christ, and it devolves upon the wisdom of man to do so soon. We further believe that many of its fundamental laws and characteristics are clearly shown by the prophets who have foretold its coming on the earth. Daniel shows us, for instance, that if such a kingdom should be organized at this time as he has described, it would hold within its constitution a plurality of forms of government; and, therefore, each kingdom, with its territory and possessions, would come into the international constitution, with all its holdings, just as it stood outside of this union. If it should be a monarchial form of government before it enters the federation, it would remain such under that constitution; or if it should be a republic, it would remain a republic under the federal government until changed, if ever changed, by its own consent. The people would choose their own federal rulers, as it is done in all republics and as it is here foretold. This first universal kingdom is shown to have monarchies embraced within its constitution as well as republics, and it is of more importance to us and more practical in every respect. Such a kingdom, if once properly constitutionally equipped, would prevent any change in the form of any of its kingdoms being brought about by war or violence. No king would fear being dethroned by civil war or any

form of force; but if done at all, it would be done by the decree of a civil court of equity in harmony with a federal law providing for such change after proper and impartial investigation before its judiciary. Under such a government a king would be as law-abiding as the humblest citizen. He could exercise all the legitimate prerogatives held under the federal government which were held by him before his kingdom came into the federation, if not legally changed by his own people.

The universal kingdoms shown in the Bible undoubtedly own the seas and rivers of the earth, because they own and control the martial powers of all the kingdoms they control, which is all that exist on earth.

Of course such a government would necessarily have to possess the limited constitutional right to collect a just revenue to be used in purchasing and maintaining military equipment, including the navy of the world, and all necessary government property, as well as for defraying its current expenses.

The number of presidents or chief magistrates in this first universal kingdom described in the Bible is not given, but there are not many minor details of the constitution of this or any of these kingdoms shown. These are matters which will be supplied by the wisdom of those inaugurating this government, and it can, no doubt, be wisely and correctly done. God talks about this kingdom as though it had already come, and his word fixes and predestinates it to come. When it does come, it will minister good to all the earth, if it is kept clear of religious fanatics. This is the great danger mark which God in his great mercy to man

has pointed out to the world, and shows that by this cause it will pass from the earth amid the fiercest and bloodiest persecutions.

The length of the life of this kingdom God has left to the human family, as far as the Bible shows; but he shows that the world will reject his counsel in the end and allow a great spiritual city, composed of the denominations of the earth after they become "names of blasphemy," to grasp the supreme power of the kingdom and wreck and ruin and finally completely undermine the happiness and peace of man on earth for a season. Man will, under the providence of God and by the enlightening powers of his word, bring upon the earth this mighty kingdom bearing the possibilities of long years of liberty and peace to the world. While men follow God's guidance here, this colossal power for good or ill will be a minister from him to his people and the world for good, and it will bring to them many of the ripened fruits of "peace and good will among men." Under its reign knowledge and science will naturally rise to their full majesty and greatness. This minister of God for good to man will be brought upon the earth when the world is prepared to receive it. It will in its might and great dominion break down the citadel of war and chain international strife among men; it will turn these fortresses for destruction into gardens and fruitful fields to bless the world with their harvest.

The "seed of men," which we found to be the word of God, has been mingled with the laws and constitutions of the four great kingdoms of earth for ages. It has been preparing and is now preparing all these

kingdoms for a surrender of some of their power for the good and happiness of mankind, as foretold by God's prophet. (Dan. 2: 43.) This very element, as we have seen, has transmuted most of the heathen kingdoms of earth into a milder and less savage dominion called "Christendom kingdoms." It is itself, according to scripture, traveling hand in hand and in fellowship with the spirit of democracy. It will do its God-predestined part in bringing the nations of earth under the protection and shield of a powerful and able minister of God for good to all mankind. This minister of God will come upon the earth bearing every nation and people and tongue within the metes and bounds of its constitution, and in its majesty and power it can be led to crush the "God of war," bury it beneath the throne of liberty, which should be built upon the golden foundations of "faith, hope, and love," the heavenly forerunners of divine peace.

Whether the many kingdoms of the earth will soon be prepared to give up the chase and vain pursuit of happiness supposed to be found in the ambitions and conquest of war, we know not; but if not, then the time will come when a more enlightened, a more God-fearing, and a wiser generation will bring this very kingdom on the earth.

When we once grasp the true and full meaning of these lessons of God's prophets, we cannot doubt but that this God-set star of light and hope for the world will continue to shine until this predestinated minister of God shall arise and deliver to man the joys and pleasures of permanent peace.

Later Thoughts.

The scenes and events of this history were written from twelve to seventeen years ago, and we have endeavored to test or prove its positions from time to time. Its publication has been deferred through these years because its statements and positions were out of accord, as far as we have found, with the teachings of all theological schools and colleges, as well as ministers of the gospel, on these great and wonderful scriptures. This is still as true now as it has ever been. But at this time—June, 1917—the great European war has been in progress nearly three years, and the conclusions reached in this volume appear to fit in at this time with the war conditions of the world. The demand for means for a permanent peace indicate that this history contains more worth and usefulness to the reader than in the past, and we have been constrained to publish it at this time.

By the wise providence of God, may not this fierce and cruel war now raging in all its desolating power be the divine pilot to a long and durable peace for the world under the guidance of his prophets? May not the plan and terms of a world-wide peace pointed out by the God of the universe in these prophecies be offered by the allied powers of the great republics and the free, democratic and limited monarchies of the world to the autocratic and imperial governments of Central Europe? If the positions of this volume are true and the contents of these prophecies become more fully known, might they not at this time appear to the wise statesmen, as well as all classes of lovers of peace and liberty, as a divine guidance coming down from

God through the ages to give a reënergized valor and vigor to the spirit of liberty and cause the armies of the allied nations to carry God's terms and model for a lasting peace to the gates of Berlin and Vienna? On the other hand, might it not be that both the entente and central powers, from sheer exhaustion and ruin staring them in the face, would be glad to accept a sure and unmistakable harbinger of permanent and lasting peace?

The multitudes of the people of earth have at no time during the last few centuries desired or sought war. It has been brought upon them universally by the ambition and desire for personal aggrandizement and love of power of a few rulers who have cared but little for the common people. The war in which we are now engaged was not sought by the people of this country; neither did the government at Washington desire it. It was entered after our commerce was ruthlessly attacked and destroyed and after the conviction became almost universal that it was either to fight now in the general world mêlée or to fight later and alone when possibly the allied powers had been broken. Thus the entrance of the United States into this great war was to preserve her future integrity and peace. It is a well-known fact that she endured much and stood upon a high plane of forbearance for many months rather than enter this fearful conflict. The intelligent and democratic nations of all the earth are by nature of the same mind. If it were left to a vote of the intelligent people of Christendom to-day to say whether or not all the governments of earth should disarm and divest themselves of their

navies and largely of their martial equipment and deliver the same to a strong and just international federal government of their mutual and joint organization, under a righteous and just constitution, with all the necessary restraints, as well as with all the power necessary to bring universal and lasting peace to the world, who can doubt but what it would be confirmed by such a vote?

The United States has never built a battleship or equipped a soldier except as a means of self-defense and as a warning to outsiders to leave us alone. The dread of future invasion or national insult and dishonor has been the picture in the minds of our national government which has caused it to prepare and take active steps for its defense and preservation. This government belongs to the voters of this country, and it has, therefore, never spent a dollar on martial equipment except to be used in self-preservation and defensive warfare. Why would not the citizens of this country, as well as all other civilized countries, be glad to avoid the desolations and devastations of wars, as well as the enormous expense of continually increasing their navies and armies, if they could do so? And they can by a safe and strong federal union of their own formation, with its sole duty to keep international peace and equipped with all needed powers to meet such obligation. God has predestinated just such a government to come on the earth, with all these powers necessary to accomplish this great work. It is as certain to exist some time in the future and fulfill this great destiny and purpose as it is certain that the Bible

is true. Is the world prepared to accept it at this time?

There is a cause which takes time to remove which will keep this very thing from being done now, if it is not done. That cause will be a lack of apprehension and education in the real truths contained in these prophecies. We say this with a belief that the power of the central imperial kingdoms will be broken and go down in the end of the conflict. God has ordained that all autocratic and imperial governments of earth must be humbled by the spirit and power of democracy. This end will be attained to a great extent in this present war or as the fruits of this war. We know this plan for peace, by the organization of an international federal government, is practicable and feasible, because God would never have shown it in actual life and existence, if it were an impossible and visionary conception. It is practicable, feasible, and will be done by the kingdoms of earth. It may take another greater, more cruel, and more devastating war or a lengthening of the cruelties and shocking conditions of the present war to awaken the nations of the earth to the fact that God, in his infinite wisdom and greatness, has decreed, predestinated, and appointed that the world shall use this very international kingdom, as we believe, as a minister from him for good to the world, and, therefore, for the peace, protection, and happiness of men as long as they do not forget him. Its advent would not be a fulfillment of prophecy. Its existence is shown, but not until near its end, when it becomes prophetic and when it will go down under a federation of churches.

This kind of kingdom will come on the earth and solve the peace problem for a season. Every other suggestion for a permanent peace and the banishing of wars between nations that we have seen suggested must lead to this after due consideration. Any other means not leading to a federation of all the kingdoms of earth, or by an attempt to put them into practice, will be found to be without the necessary vigor for the purpose.

The symbols in the Bible mean something. They always bear a strong similitude or likeness to the things they represent or symbolize. God calls these four universal kingdoms "four beasts." He likens them to beasts to the very end of their existence. He does so because they have many things in common with ravenous beasts, and not because they have the spirit of Christ or can ever be brought to that high state of civilization. The one under consideration, the first international kingdom, he calls a "lion." (Dan. 7: 41.) He does so, not because it will be like a lamb, but because it has the ravenous instincts of the belligerent and pugnacious king of beasts. Smite this royal beast on one cheek and see if he will turn the other to be smitten. A few Christian men—yea, many of them—will attain to a high enough standard of Christian civilization and heart culture to not resent an offense or an act of injustice toward them, but the majority of men never will be able to stand upon this high plane. From the Bible standpoint it is a dream, so we believe, to think that any large organized body of human beings, except God's church, will ever learn to endure what they conceive to be an insult or a wrong

in meekness and humility and without promptly visiting wrath upon the offender.

No king or ruler coming into such a federation with his kingdom would lose any honor or dignity which is or could be bestowed upon him while outside of such union. Not a nation of earth would be called upon to make any financial sacrifice to inaugurate and support such a superkingdom. Not only the unceasing, but the expanding, expense of building, equipping, and maintaining the navies of the world, with the standing armies, the coast and internal defenses, which are now used by nation against nation, will pay all this expense and leave a great surplus of wealth which would enrich the world and feed all its poor.

It would be like the organization of a great world-wide stock company for the purpose of insuring the world against all international violence, injustice, and insult, with the payment made for the stock, in goods with far less value than counterfeit money. It would cost the nations nothing—not a sacrifice of honor, self-respect, or a cent of money. On the other hand, within the next century it would save rivers of blood, millions of lives, inconceivable wretchedness and desolation, as well as untold wealth. It would be a developer of science, a promulgator of knowledge, and a sower of the seeds of wisdom which would bloom and blossom and cover the earth with a new fragrance and freshness never yet known under the rule of man.

The rulers of the kingdoms of the earth are called by inspiration the "ministers of God" to his people for good. (Rom. 13: 4.) The adoption of an international federal government by the allied forces, if

they should be successful in this great war, would mean a surrender of their own martial equipment to that government, as well as the delivery to that same kingdom the like equipment of all the world. Should not this be the terms of peace for all the great powers to accept? But the infinitely wise God of the Bible alone can move the hearts of men or pass upon and decree the destiny of the nations just as they should be. This universal kingdom, this possible minister of God for good to the world, is hovering over the battle fields of land and sea, ready to descend and soothe the passions and stop the flow of blood and the desolations of war maybe for many centuries. Will this unparalleled war, with its cruelty, desolation, and death, speak loud enough for permanent peace to cause the nations of earth to come under the shield and accept the service of this able minister of the God of the Bible? This minister of peace would ask the surrender of nothing, as we have seen, that is to-day bringing happiness or that can bring or ever has brought good to any of the human family.

The author of this volume is not presuming upon any wisdom of his own, as the reader can see, or offering his advice in the present great crisis of the world; but he is pointing to the wisdom of God proclaimed by his prophets many centuries ago, and he is doing so with a firm and well-grounded faith that when the great nations of the earth hear and heed this sublime wisdom of the God of the universe, they will then be able to put off the red garments of war and be clothed in the white robes of sweet and lasting peace.

From the fact that the God of the Bible has pointed

to and shown a plan which can be used by man to bring a lasting and permanent peace to the world and has predestinated it to come on the earth in some future time, we do believe that this suggestion by the infinitely great and wise Author of the Bible is richly and abundantly worthy of the patient and careful consideration of the greatest and purest philanthropist, as well as the most renowned and benevolent statesman, on the earth. They will do honor to themselves as well as to God by so doing. We feel that he who can become the humblest instrument in so great a work would be a blessing and be blessed among men.

CHAPTER XXII.

Is a Day in Prophecy a Year?

If the reader has carefully read the preceding chapters, with the application of the scriptures therein examined, we believe he will find some difficulty in accepting the theory that a day in prophecy is a year. The word "day" in the scriptures we have investigated has only embraced "an evening and a morning," which includes a night, and is defined by God and called a "day." (Gen. 1: 5.) Yet we must ask the reader's indulgence while we briefly consider the apologies made by commentators generally for this doctrine. As far as we know, all the writers who have so used these prophecies have been honest, devout, and good men; and many of them have probably used the word "day" as though it were a year, from faith in some predecessor or from the popular idea that such is true, and not from thorough investigation.

Who has attempted to make it appear that the days of the burial of Christ were years, or that when Mark or Luke used the word "day" in prophecy it did not come under the same rule of interpretation that makes a day a year in the writings of John or Daniel? The reason, and the only reason, that they have not so applied these prophetic days is from the

fact that they are understood by all who read them to embrace twenty-four hours.

We have seen in the preceding chapters that the twenty-three hundred days of Daniel, the twelve hundred and sixty days, the forty-two months, the ten days of John are yet to begin as well as end. Yet they have been treated by these writers as though they embrace a history of events in the past. Not one of these days has ever yet transpired, for the church has never yet fled to any prophetic wilderness, the ten kings have never yet lived, the little horn with eyes and a mouth has never yet suppressed the daily offerings of God's people or cast down the place of his sanctuary. No one can show these fulfilled in the past without stultifying the words describing them. When these events take place, they will come with such sudden and sweeping revolutions that their history will be as clear as the noonday sun for ages after they come to pass, if the world should continue as it is or has been. They will transpire, as we have seen, at the great harvest of the world, during the last brief period of events before the beginning of the millennium, and God has given them in days which will be covered by the lives of these ten kings. These days will end at the coming of Christ, at which time the ten horns will make war with him and will be overcome by him in battle. This war will be the end of the twenty-three hundred days of Daniel, and it will be a literal war. It will take place when the heavens shall open, when Christ, the " Lord of lords, and King of kings," shall come forth out of heaven riding upon the strength of righteousness, or the righteous power

of God to carry his Son in battle, symbolized by a white horse, with the armies of heaven following him, carried by a similar power, to make war with the ruling beast, or kingdom, and the kings of the earth. John says of the ten kings: "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings." (Rev. 17: 14.) "And the beast and the false prophet were taken, and the rest [including kings of the earth] were slain by him that sat on the white horse," who has written on his vesture and thigh: "Lord of lords, and King of kings." The "Lord of lords, and King of kings," was to overcome the ten kings, so John says, and he further says that the "Lord of lords, and King of kings," did this. John foretells this event in the seventeenth chapter; he shows its fulfillment in the nineteenth chapter, which is unquestionably at the coming of Christ, at the beginning of the millennium. This is a real battle, and it is the only one given in the complete and perfect revelation of God in which the Lamb, the Christ, the "King of kings, and Lord of lords," is to take a personal part. Therefore, as the ten kings are to war with him who is designated by this name which he wears at that coming, they are of necessity in this, his only battle, and are here, as shown in the nineteenth chapter, overcome by him.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in midheaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit

thereon, and the flesh of all men, both free and bond, and small and great." (Rev. 19: 17, 18.)

The commentator who can prove from the Bible that the foregoing phrases and words are figurative can show from the same book that the words "heaven" and "earth" are used in a figurative sense and never are literal. He who can show that the "flesh of kings," the "flesh of captains," the "flesh of mighty men," the "flesh of horses and of them that sit thereon," and the "flesh of all men, both free and bond, and small and great," are all figurative things, can easily show that no word in the Bible is ever used in a literal sense. Yet this very thing is sometimes attempted through the fascinations of the theory that a day in prophecy is a year. To leave these expressions as God has given them is destruction to this day-for-a-year theory, for every one knows this battle has never taken place in the past, and it shows these ten men existing at the coming of Christ; it shows the twelve hundred and sixty days to be in the future.

We will rest our faith in the literal fulfillment, at the time Christ comes, of all the things and events that enter into this war as given (Rev. 19) until some one shows the God-defined figurative meaning of all these things themselves, as well as shows us what the word "war" symbolizes when used by God figuratively, as it is sometimes said—and that, too, in connection with an event wherein men and horses are killed and their flesh is eaten by birds which fly in the air, or mid-heaven. This war is as certainly literal and real as God's word is true, and no one can prove or has proven

it otherwise, and it is the only war in which Christ ever enters into physical conflict with the kings of earth. In this battle the ten kings whom God says are to war with him are "overcome." Thus, by the correct translation of the word "horn," we find ten men who are in the very first prophetic scenes of the Apocalypse (Rev. 12) remain and live on earth until the coming of Christ. They then meet him in this war, are "overcome" by him, just as God foretells they are to be. There are none who will deny that the coming of Christ to this battle is to transpire just at the beginning of the millennium, and the Book so teaches; and, therefore, the lives of these ten men anchor the days of the sojourn of the church in the wilderness to literal days, and not years, for the ten kings are killed by Christ in this battle at his coming to begin his personal reign on earth for a thousand years. These men are matured and able to handle the armies of Christendom when the scenes in the book of Revelation begin, for we find them as horns (Rev. 12: 3) first on the red dragon in Christendom. We there find them as captain generals of that kingdom attempting to devour the "man child of the woman" before she flees to the wilderness. They remain until the coming of Christ with the armies of heaven. Then and there they fall with their armies while in battle array against him, and their flesh is eaten by birds that fly in midheaven. This is just what the Book says about these ten men.

With the clear and lifelike history of these ten kings as given by both Daniel and John, we cannot fail to comprehend the fact that they are men whose histo-

ries begin and end with the scenes of the Apocalypse. The time for doubting this will be when some one shows that the horn of a beast is not the sword of a beast or that a captain general of a kingdom has any other function than that of a sword of a kingdom.

The beginning and succession of the events of the book of Revelation are given in the seals of that book, and these seals as presented can teach nothing but the succession of their events, for they show nothing and teach nothing so plain as succession by number. Each seal is the caption to a great history, and it points us to the leading characteristics of the history it stands for with such brevity that it is absolutely impossible to get their meaning and application before we read and understand the main features of the history to which they point. The seals of this revelation, as far as we have been able to read, are not given to bring confusion; but they come in perfect succession and follow each other in just the order of their great events; and, therefore, the first event in the book of Revelation is the man child, the strength of the church, going forth to battle, as placed in the first seal. We do not believe a single event can be found in that book which precedes the scene of the woman "clothed with the sun," standing in the presence of the red dragon, the beast of the book of Revelation, which has ten horns, or captain generals. We feel reasonably sure that the twelfth chapter gives the first event to be fulfilled as given in the Apocalypse. And these men, God tells us, are to war with Christ; and he actually shows them overcome by him in the only battle ever to be fought by him against the kings of the earth. He places that

event at the coming of Christ to begin his reign on earth. There can be no doubt whatever that the ten kings will live through every event in the entire revelation up to the coming of Christ. (See Rev. 19.)

As we have seen, a horse is the symbol of support to a rider in war, and white is the symbol of righteousness. Christ will come to earth borne on the omnipotent and all-conquering power of righteousness, and he will come with the multitudes of heaven, who will be borne on the same kind of power to meet the kings and armies of earth for their destruction; and we cannot comprehend why any one, for the sake of a theory, would attempt to transmute this war into a myth, or unreal event. This will be the last of earthly kings and kingdoms for a thousand years, and the ten kings and all the armies and mighty men of earth will go down in this battle with the suddenness of a lightning stroke. They will be broken "without hands," and their dead bodies will remain unburied to be eaten by the fowls of the air.

This theory of a year being symbolized by a day in prophecy will live in the minds of men until they learn the meaning and application of these revelations, and no longer. Such a theory can never live in the mind of any man who has the smallest understanding of the time and duration of these events. Let the reader seek out the chronology of these events and learn the truth for himself.

"After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation." (Num. 14: 34.)

The reader who is not versed on the standard proofs, that a "day" when used in prophecy symbolizes a "year," will, no doubt, be astonished when he learns that this scripture is one of the chief corner stones upon which this doctrine rests. We are told that God here, by these so-called "prophetic days," undertakes to teach his people that a day given in prophecy stands for a year. This scripture is earnestly cited as an undeniable example of a prophetic day standing for a year, while in truth and in fact those forty days were not prophetic days at all. These days had transpired before God made this statement.

As the spies of Israel had spent forty days in spying out the land of Canaan and bringing back an evil report which caused unbelief in God's promise, therefore he declares that Israel shall wander in the wilderness a like number of years—forty years—for their unbelief. In this case each day stood for "an evening and a morning," and each year stood for twelve months; and the number of the days of a past event was here used by God to impress and emphasize the number of years of the future sojourn in the wilderness. Here days were a period of twenty-four hours each and covered the events of days, and the years stand for years and cover other events; and there is not the remotest idea contained in this expression to teach us that when God uses the word "day" in connection with future events the word "day" represents a year. These days had their events; these years had their events. The number of the years was emphasized by the use of a number of days which was well known to all Israel.

Ignorance. Joshua's

If God attempted to teach the children of Israel by this illustration or by here numbering the years of a future event by the days of a past event, that when he used the word "day" in connection with a prophecy or future event he meant a year, he certainly made a flat and complete failure. The words convey no such idea; neither did Joshua himself, one of the spies, so understand this lesson. God certainly failed to impress Joshua with the truth which it is said he intended to teach here, and not only him, but every other inspired man from that day to this. No inspired man ever intimated that he so understood this word when used either in or out of prophecy. Joshua never believed for a moment that when the Lord used the word "day" in connection with prophetic events he really meant a year, as this scripture is said to teach; for he marched around the walls of Jericho seven days in succession, just as the Lord (Jehovah) directed, and not seven successive years, as this theory tells us the Lord really meant. Joshua understood God's declaration that as he and the other spies had spent forty days in searching the land and had brought back an untrue report, Israel should wander in the wilderness a like number of years—"each year for a day." Yet, with his perfect understanding of this word of God, he never understood a day, when used in prophecy, or in foretelling events, or the end of future events, to symbolize, or stand for, a year; for when God told him that after the people of Israel had marched round the walls of Jericho seven times on the seventh day the walls of that city would fall, he believed God. He

believed that God's word, just as it was spoken, would prove true; and thus by his faith in the plain statement of God he performed this work in seven days, and not seven years.

We are impressed with the notion that Joshua was no speculator or theorizer, and that this day-for-a-year theory would have made no impression on his mind, even if it had had an existence in his day, which it did not. He certainly showed a willingness to trust in the true and literal meaning of the word of God; and he thus, by his action, shows us what he thought the Lord meant by the word "day," even after God had said to him and all Israel: "Each day for a year shall ye wander in the wilderness." Thus we see one of the main pillars under this theoretical temple of nonsense was rejected by the inspiration of God in the act of Joshua. Joshua had at that time received from God some of the inspired gifts and honors of Moses. (See Deut. 34: 9.) The comparison or numbering of the years of this or any other event by the days of another event was never used by God, or any man not a victim of this theory, as proof that a day is a year or that it at any time covers twelve of our calendar months. Such an act is not found in the Bible. It is never necessary to use this doctrine except in applying future events to past history.

"Moreover lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt

thou bear the iniquity of the house of Israel. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah: forty days, each day for a year, have I appointed it unto thee." (Ezek. 4: 4-6.)

In the fourth and fifth verses quoted above we are plainly told that the years of the iniquity of Israel shall be days in this demonstration by Ezekiel. The years are to be unto Ezekiel a number of days. Then in the sixth verse we are as plainly told that the forty days shall be years unto Ezekiel. In the first the years are days, and in the second the days are years. From these statements it is just as easy to establish a theory that years are days in prophecy as it is to support the theory that days are years. Each expression nullifies the other as to any alleged teaching about a day in prophecy standing for a year, as well as that years stand for days. Both are nullified. These requirements given in these expressions were special and arbitrary, without any general application with God, and by the way they are constructed it is clear that no such lesson was taught or intended to be taught. It is curious that any one would ever select this scripture to prove that a day in prophecy stands for a year, when the same scripture shows just as plainly that a year in prophecy stands for a day. The applications of both these scriptures are clearly special and are not applicable to any one, except the Jewish people in the one instance and Ezekiel in the other. They are as special and specific in application as the command of Christ to his apostles to tarry in Jerusalem until they be endued with power from on high was special.

The words "days" or "years" are not symbolic or figurative; they are absolutely literal; they are without a shade of a figurative character. They are used in both instances to emphasize and illustrate the years, specified, and not as symbols of years in general, either in or out of prophecy. None of us can show a single reason to doubt this construction.

The word "Ezekiel" is the name of a man. The word "woman" is the name of God's people. The man of God, "Ezekiel," lies on his side a certain length of time, which God says is so many days. The "woman," the people of God, sojourns in a wilderness a certain length of time, which God says is a certain number of days. The days of Ezekiel were literal days, so God says. He shows the same is true of the days of the woman of the book of Revelation. The only way to show a parallel with this theory would be to exercise the powers of invention and show that the "woman" of the twelfth chapter of Revelation is a real woman, with a real history, like Ezekiel, and not the church figuratively called a "woman;" then show that this real woman flees to a certain wilderness and remains there twelve hundred and sixty days, like Ezekiel's days, and that the sojourn of this real woman was like the acts of Ezekiel—a number of days' sojourn to represent twelve hundred and sixty years the church of God is said to be, or has been, in a spiritual wilderness, or state of anarchy, or in a literal wilderness. This would show a parallel. The trouble with this is that none of these statements are found in the history. To carry out the parallel, we must run blindly and recklessly over the word of God

by taking the time—twelve hundred and sixty days—appointed by God for his church in the wilderness and give these days to a real woman which has no existence in the Bible history. Besides this, we must put the real church of God in a spiritual wilderness, as it is claimed, and add twelve hundred and sixty years to the time given in the Book. Thus, to carry out this theory and apply it to the church, we must not only invent a real woman and a spiritual wilderness, but we must deliberately and knowingly add twelve hundred and sixty years to this plainly stated time as given by the God of the Bible. They are no more alike than truth is like falsehood.

Seventy Weeks of Daniel.

The following is a real past event and has a well-known history; and if there is such a thing as a day symbolizing twelve months, it ought to be clearly shown here: "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy." (Dan. 9:24.)

The decree of seventy weeks stood against the Jews and Jerusalem, and they were for the accomplishment of certain things enumerated here by Gabriel. Among the things to be accomplished was "to seal up vision and prophecy." There can be no doubt but that the prophecy and vision to be sealed, or finished, referred to here, was the one which caused Daniel to pray, and which was the prophecy and vision of Jeremiah. In the first year of the reign of Darius, Dan-

iel says: "I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years." (Dan. 9: 2.) Here is the cause for the prayer of Daniel. He finds from the prophecy of Jeremiah that the desolations of Jerusalem were to last seventy years, and this knowledge caused him to approach God in hopeful humility and prayer; and in answer to his prayer the messenger of God, Gabriel, appears and informs him, among other things, that seventy weeks are decreed against the people and "thy holy city" to seal, or complete and close, prophecy and vision. The prophecy and vision of the seventy years of the desolations of Jerusalem is the prophecy and vision, and the only prophecy and vision, mentioned or that entered into this transaction, and it is the very prophecy that Daniel was praying about. The prayer of Daniel came from reading the vision and prophecy by Jeremiah; and in answer to that prayer, Gabriel appears and informs him that seventy weeks are decreed to "seal," or finish, the prophecy and vision, which prophecy and vision was decreed to last seventy years, and which is to end in seventy weeks. Do the seven days in each of these seventy weeks in this connection make sense? Do they convey the true idea or an incorrect idea? When Gabriel tells Daniel that seventy weeks will seal, or close, the vision and prophecy, is it necessary to treat these weeks as though they stood for years and make it mean that four hundred and ninety years are necessary to complete the vision and prophecy, when, in fact, the prophecy was only

to embrace seventy years from its beginning? Where is the truth or common sense in such interpretation?

If Gabriel meant what he said, then Daniel understood that the seventy weeks would close, or seal, the seventy years; for this is just what he tells Daniel. This shows the weeks were weeks, and not seven years each. During these weeks the sins of the people are to cease and reconciliation for iniquity shall be made, and these weeks are to bring in everlasting righteousness and to seal up vision and prophecy (the prophecy that led Daniel to pray) and to anoint the most holy. The righteousness of God (everlasting righteousness) shall be brought in, or confirmed, in the seventy weeks. Everlasting righteousness belongs to God alone. David says: "His work is honor and majesty; and his righteousness endureth forever." (Ps. 111: 3; see Ps. 112: 3.) God's righteousness alone is everlasting, for he alone is without end. The consummation of God's word is righteousness, for it is always given in justice and wisdom, which can with God only end in righteousness and truth; and in this case it will be brought in or established at the end of the seventy weeks, which fulfills the vision of seventy years, as God had foretold by his prophet, and thus predestinated that it should come to pass. The humility and hearty supplication of the God-beloved Daniel moved the God of Daniel so much that he, in tenderness and pity, sent his angel, Gabriel, to Daniel to cause his heart-rending prayer, poured out in such contrition before his God, to be hushed and silenced and to explain to Daniel that his own honor and righteousness in his word,

which had decreed the time of captivity to be seventy years, must be brought in, or redeemed, and that it would be sealed in seventy weeks. Daniel here learns when the seventy years terminate.

It is certain from these statements that the seventy weeks finished, or sealed, the seventy years of captivity and fulfilled the everlasting righteousness of God in the accomplishment and redemption of his word.

Daniel was praying to God to show his great mercies to his people by delivering them from captivity, and the words were so hearty and came in such humility of mind, as well as power, that God has not only by his unfailing providence preserved the words of this prayer of his beloved servant for our good, but he also shows us how they moved him and caused him to send his angel to Daniel to silence his prayers for mercy and to explain to him that his righteousness, as well as his mercies, must continue forever by the establishment of his word in the fulfillment of this vision, which was the cause of his prayer.

It took seventy weeks to bring in or complete the everlasting, the immutable righteousness of God in his decree of seventy years; and this must be accomplished and at the same time seal up vision and prophecy. The angel tells Daniel the decree is immutable, the vision of seventy years must be accomplished, and at the same time "seal" up vision and prophecy. The angel further says: "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks." (Dan. 9: 25.) "Therefore," on account of

the fact that seventy weeks from the appearance of Gabriel to Daniel are necessary to complete the prophecy of seventy years, "know" "and discern" that from the same time to the going forth of the commandment to build and restore Jerusalem shall be seven weeks and sixty-two weeks. As the time to fulfill the seventy years requires seventy weeks, "therefore" the time from the appearance of Gabriel to the time the commandment goes forth to restore and rebuild Jerusalem shall be one week less—shall be sixty-nine weeks. This promise of this commandment to go forth was literally fulfilled at the exact time. The appearance of the angel to Daniel was in the sixty-eighth year of the captivity; and in harmony with this statement that in sixty-nine weeks, or in about a year and one-third, the commandment should go forth to build the city, so we find that some time in the second year thereafter, Cyrus, king of Persia, did command the city to be built (see Ezra 1: 1, 2), and it was built unto the Prince, unto the coming of Christ. It was never again destroyed until after the crucifixion of Christ, as Gabriel here foretells. It was built, and it was, therefore, as this prophecy of the angel tells, built and remained built unto the coming of Christ.

This is no false report of the angel Gabriel. He does not attempt to tell us that Christ will come in sixty-nine weeks from the time the commandment went forth to build the city unto his coming; but he tells us the anointed one, the Christ, will come some time after the expiration of these weeks. He says: "And after the threescore and two weeks shall the

anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary." (Dan. 9: 26.) After—not at the end of, but after—these weeks shall the anointed one be cut off, and the people of the prince that shall come shall destroy again the city and the sanctuary. The prince is to be cut off and the city destroyed after these weeks expire, but Gabriel does not say how long after that time it shall be. But if this theory of a day for a year is correct, and these events, which Gabriel says are to take place after the expiration of these weeks, were to take place immediately after the expiration, or at the end, of these weeks transmuted into years, as this theory says, then we would have Christ cut off and the city destroyed by Titus at the end of these sixty-two weeks, which would make both these events take place on the very same day. But Gabriel says they come to pass after the weeks are ended, which is exactly in harmony with the facts; for Christ was crucified some four or five centuries after this vision of Jeremiah was sealed, and so was the city destroyed by Titus after these weeks ended, and it was some thirty odd years after the prince was cut off, after Christ was crucified. These statements are too clear to stand such mutilation as our theory of a day being a year in prophecy attempts to make of them.

Nebuchadnezzar carried Jehoiakim, king of Israel, with his people, into captivity in the year six hundred and six B.C. (see Chron. 36: 6); and in the sixty-ninth year thereafter, some time in the year five hundred and thirty-eight (see Dan. 9), Daniel discovered

from prophecy and vision by Jeremiah that seventy years were to be accomplished in the captivity in Babylon; and he is thus by this prophecy and vision moved to pray to God about the matter, and in answer to his prayer Gabriel appears and informs him that seventy weeks are decreed to finish, or seal, this prophecy. Subtract the time (538 B.C.) when Gabriel appeared to Daniel from the year 606 B.C., which is the beginning of the captivity, and we find that Daniel discovered from the prophecy of Jeremiah that the captivity was to last seventy years, and he learned this some time during the sixty-ninth year after it began, or a few months, which Gabriel says is seventy weeks, before the vision is sealed, or closed. When Gabriel appearel to Daniel, he informed him that seventy weeks would seal the vision, and thus complete the seventy years; and he shows him things that must be done during and after the seventy weeks, as well as shows him that Christ will be cut off, or crucified, and the city destroyed again at some time after the end of these weeks. These are some of the contents of these scriptures, and they show us, beyond the shadow of a doubt, that the messenger of God, Gabriel, understood a day in prophecy to mean twenty-four hours; for he fixes the days of these seventy weeks to, and embraces them within, the sealing of the seventy years of prophecy and vision, and tells Daniel they seal, or complete, the prophecy.

This theory is out of joint with every truth in this, the ninth chapter of Daniel, as well as every other statement in the Bible. By its insinuating subtlety and flattering adjustments it is said that even some of

the truly great and good men who have been reformers and have done much for mankind have thought that by its use the very day and year that their own theological light arose on the earth was clearly foretold. Last, but not least, it is claimed that by the expert and fine adjustment of this loose-jointed invention of men it is the next thing to no trouble at all to tell the very year Christ will come. This doctrine is a mental poison, a seed of delusion, and there is no remedy for it with the Christian but the word of God.

God has never, by precept or example or by necessary inference, taught that a day stands for a year, either in prophecy or out of prophecy. The proof, or authority, for such a use of human language is not to be found in God's teaching to man.

CHAPTER XXIII.

The Seven Candlesticks Represent Seven Prophetic Churches. They Represent Seven Churches with Christ Standing in Their Midst. Such a Thing Has Never Transpired.

"And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle." (Rev. 1: 12, 13.)

This scripture shows that the angel of Christ who appeared to John in this vision was, of course, the symbol of Christ. He bore the bodily likeness which Christ will bear when the time shall come that he will stand on earth in the presence of seven churches, all gathered together like the seven candlesticks. Has Christ ever fulfilled this prophecy? Did he stand in the midst of the seven churches of Asia? We know he did not, and had not done so when the revelation was given; for, as we have seen, the first verse in the book shows the Apocalypse is a revelation and was given to show "things which must shortly come to pass," and not things which had come to pass. Therefore we know Christ never at any time stood in the midst of these churches of Asia before the last verse

in the Apocalypse was written, or this scene would not have been recorded. It would have been history and would not and could not have been called a "revelation," nor would it have had any part in a revelation. Some sixty years after the ascension of Christ this scene is enacted, and it represented an event to transpire after it was written. It being true that Christ had not stood in the midst of the seven churches of Asia when the revelation was given, we may well ask: Has this great event transpired since that time? Where is the proof that it has? How will we know when he comes again? How will he come? "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1: 9-11.) Has this been fulfilled? Has Christ come to earth since that notable day when he ascended? Has he come on the clouds of heaven?

Here is a prophecy foretelling his return and how he will return. To make the return of Christ unmistakable and to show the magnitude of the event, the great notoriety it will bring when fulfilled, God has revealed this prophecy, like he has all his unfulfilled prophecy. Before we show the revelation of the fulfillment of the return of Christ to earth, let us see what Christ himself says on this subject or a part of it.

Christ advises his followers to accept the inventions

and statements of no one about his coming, because it will be seen by all men. He says: "If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." (Matt. 24: 26, 27.)

John saw the ascension of Christ, and he elaborates and shows his coming. He says: "And I saw the heaven opened; and behold, a white horse ["white horse" means martial equipment of righteousness (see Isa. 1: 18; Rev. 6: 2-9)], and he that sat thereon was called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems: and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven followed him." (Rev. 19: 11-14.)

All these scriptures show the coming of Christ, and they are in perfect harmony as to the great publicity and notoriety of his coming. It will be an event in which the publicity, the glaring openness, and the magnitude of its transpiring will surpass all the events in the world's history in all the ages of the past. It will be in an age ablaze with the greatest miracle known to human or divine history. Christ tells us his coming will be in a miraculous age. He says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." (Matt. 24: 24.)

John, referring to these same false Christs, or one of them represented by a universal earthly kingdom, which he represents as a lamb, says: "And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast [or kingdom]." (Rev. 13: 13, 14.) There is not a scripture in the Bible showing any coming of Christ which does not present it as a most public, a most notorious, open, and momentous event. Therefore we need not let any one deceive and mislead us here, for both his comings, as shown in the Bible, will be known to all when these visits take place. He has never yet come, and the seven churches of Asia ceased to exist, and they became angels when the revelation was written. He has never stood in the midst of any seven churches at any time or place on this earth in the past, for he has never returned to earth since his ascension from the presence of his disciples some sixty years before this revelation was given, and John wrote no past events.

When some theorist or speculator tells us Christ is in the secret chambers or has come to earth in any secret way unknown and unrevealed in God's word, Christ says: "Believe him not." When we are taught by an erroneous translation of the scriptures that Christ has at any time in the past stood in the midst of the seven churches of Asia, or has even promised to do so, we must believe it not; for it contradicts every scripture in the whole Bible bearing upon the subject,

as well as the experience of man and the history of the world for over eighteen centuries. No such event as Christ standing in the midst of the seven churches of Asia is known to human or divine history. Even the most visionary theological histories are silent as to such an event. There is not even a connected tradition claiming that this prophecy was fulfilled by Christ standing in the midst of the seven churches of Asia. The only apology or excuse for such an idea existing is found in an error by the translators of the latter part of the last verse in the first chapter of Revelation in the King James Version, or the Authorized Version. In the Authorized Version the reading is thus: "And the seven candlesticks are the seven churches." It should read, "And the seven candlesticks are seven churches," with the adjective "the" left out. The English and the American Revised Versions both leave out the adjective "the," and so does every other correct translation. If this were a correct rendering, we would have the seven churches of Asia congregated together and Christ standing in the midst of them eighteen hundred years ago. This is not only not true, but it is absolutely impossible to believe in the presence of the declarations of Christ himself, as well as all inspired men who have spoken on this subject. To accept this idea is to reject all the teaching in both the Old and the New Testaments on this subject, for it brings Christ to earth in secret and unknown to any one.

It is imperative to learn the facts on this important subject just as they are given here, so we may keep in harmony with all the prophecies along this line, as

well as many other things taught in the New Testament. With this object in view, let us see this theme in other lights and from other positions along the same line.

After John turns and sees the angel of Christ standing in the midst of seven candlesticks, as given in the first chapter, he is again admonished, " Write therefore the things which thou sawest," which things were the angel of Christ and the seven candlesticks and the seven stars, for these were the things which he had seen. "And the things which are." " The things which are " were the things which existed at that time and which John tells about in the Book. John says he was in the isle of Patmos; it was the Lord's day; he was in the Spirit. The seven churches of Asia existed then. These are the things, therefore, " which are "—they existed then. These things—the things " which are "—cover the brief history of John himself, the place of his banishment, the day of the vision, and the fact that seven churches existed at that time and the places where they were located. It shows that God had seven churches on earth at that time, and only seven. We know of no others. There is no history of any other churches existing at that time; otherwise John did not write or mention all the other churches, all the things " that are," or that did exist at that time. This shows us the reason only seven churches are mentioned. They had all passed away at that time. Every church of God had ceased to exist twenty years after the destruction of Jerusalem, except seven. These seven churches alone, twenty years after the destruc-

tion of the nationality of the Jews, could be said to be among the things "that are."

"And the things which shall come to pass hereafter." This expression, like the expression, "the things which thou sawest," covers every event in the book of Revelation, except the things which could be said at that time to be the things "which are," as well as the commands and instructions to John, with his salutation to the churches of Asia.

When John saw the seven candlesticks and the seven stars without an explanation, they were an enacted prophecy, and, therefore, a mystery. When they were explained, the mystery disappears and they become a revelation. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches [that is, the seven churches named above]: and the seven candlesticks are seven churches." (Rev. 1: 20.) The seven stars are the angels of the seven churches of Asia, and are, therefore, messengers from the churches named to those who are to receive the messages they bear, including seven prophetic churches, in the midst of which Christ will yet stand. But the seven candlesticks are seven churches, and, with the adjective "the" left out, are not necessarily the seven churches named; neither can we learn from this statement just what seven churches the seven candlesticks represent. We must learn this by finding seven churches with Christ literally standing in their midst in fulfillment of, in likeness of, his symbolic angel standing amid seven golden candlesticks.

"And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man." (Rev. 1: 12, 13.) This is a great prophetic, historic event—one which is here foretold and noted by the same God and omnipotent Being who created man and the universe; and when it transpires, the glory of God will be sung by the angels of heaven, uniting their voices with the voices of a mighty host of just and righteous men made perfect before the throne of God. We believe assuredly that Christ will, in truth and reality, stand in the midst of seven churches. When he does, every word of the description of the personal appearance of his angel as given by John will be seen by the people in whom will be fulfilled the symbols of the seven candlesticks. "And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters." (Rev. 1: 12-15.) Just why it is that we have been taught to guess or assume that this great event has transpired at some unknown time in the past, or is never to literally transpire, is as incomprehensible as the unwritten history of the millennium itself. If Christ was never to fulfill this promise by an actual visit and to be seen by the seven churches represented by the seven candlesticks, then for what was this description of his person as shown by the person of his

symbolic angel written? Was it written to arouse the imagination of man? If he is to be invisible and his coming in secret, then there was no need of this description; for men could never verify this description, as men cannot see an invisible person. If men were not to see the person of Christ at the time of the fulfillment of this event, then, as a matter of fact, there was and could have been no reason for this description. But there is a good reason for it, like all the acts of God; and the record was made to show just how his person will appear when he stands in the midst of seven future churches prepared to fight the battles of his people.

When Christ fulfills the symbolic scene of his angel standing in the midst of seven candlesticks by standing in the midst of seven churches, as he will yet do, it will not be done in secret and unknown to any of his people or lost from the history of his people and the world; but his person will be seen by them, and it will appear exactly like his angel showed it, and the event will be so luminous to his people and glorifying to the word of God and his infinite wisdom and power that its consummation will be celebrated by all the perfected and glorified beings of God in heaven and on earth in a new song—a song sung by a host whose united voices will be heard on earth by the people of God, who were here symbolized by the seven golden candlesticks; and it will be like the sound of thunder or the voice of many multitudes of peoples and tongues.

"And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty

and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters [many peoples], and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. . . . These were purchased from among men, to be the firstfruits unto God and unto the Lamb." (Rev. 14: 1-4.)

The words "Lamb" and "waters" are the only figurative words used here which can affect our comprehension; and when we locate this event and find its place among the scenes of the Apocalypse, we will be able to see that the preceding scriptures which we have read had a real object in being written by God, and that the event will completely fulfill the symbol of the angel of Christ standing in the midst of seven candlesticks. Here, for the first time since the ascent of Christ to heaven, for the first time since this revelation and prophetic promise was given, for the first time since the first church was born on earth, have we any history of Christ's standing in the midst of men in the flesh. He stands on Mount Zion amid his churches, for this scene is after they flee into the wilderness, at the end of their allotted time of twelve hundred and sixty days, at the very time they return and come to Zion, as foretold by Isaiah and others of God's prophets. Christ by his symbolic angel stood

in the midst of seven candlesticks, and thus he promises to stand in the midst of seven churches; and he here, for the first time in the history of earthly events after his ascension, stands in the midst of men in the flesh. There will be men in the flesh at Mount Zion at the time Christ stands on that once holy hill.

"And no man could learn the song save the hundred and forty and four thousand." They were resurrected, redeemed from the earth. They could learn the song, but no other men could. Men in the flesh who heard could not learn the song. Who are they that could not learn this new song? Are God's people in Jerusalem at the time of this event? They will be. Here is the proof. The kingdom of the ten kings lasted forty-two months. A few days before that kingdom falls the time of the sojourn of the woman in the wilderness expires. Isaiah says of the church at that time: "And the ransomed of Jehovah shall return [from the wilderness of Edom], and come with singing unto Zion." (Isa. 35: 10.) The church returns from the wilderness a few days before the fall of the kingdom of the ten kings, and at the fall of that kingdom, as we have seen in a previous chapter, the kingdom of Media and Persia springs up. Did the church reach Jerusalem before this kingdom arose? That kingdom sets up the abomination of image worship (see Chapter XIX.), and requires all men to receive the government mark of the kingdom, or beast, on the forehead, or right hand. These events transpire close together. The church comes from Edom to Zion, the kingdom of the ten kings falls, and the beast with two horns rises and enacts the mark of this

government. (Rev. 13: 10, 11, 16.) After John describes the scene of Christ's standing on Mount Zion, he next saw three angels flying in midheaven, who make three distinct announcements, which will be made at the time the events occur, and which will be made between this appearance of Christ and the enactment of the law enforcing the mark of the beast. Let the reader note the fact that the kingdom of the ten kings existed forty-two months, or three years and a half, which is twelve hundred and seventy-seven days and a half, which is seventeen days and a half more than the twelve hundred and sixty days of the sojourn of the church in the wilderness. These seventeen days and a half were occupied by the church, under the protection of God, both in entering the wilderness after the rise of the kingdom of the ten kings and in going from the wilderness to Jerusalem just before that kingdom falls. We cannot say just how much of this time was occupied in going from the wilderness to Jerusalem, but we know when the kingdom of the ten kings falls the church will have been out of the wilderness and have reached the habitation of men, and thus have been on her way to or reached Zion something over three days and a half; otherwise when the two prophets fall (who were the last of the church in the inhabited earth), if the church was in the wilderness at that time and had not reached the inhabited earth, then there will be an interregnum in God's kingdom on what God calls the "earth" from the time they fall until the church returns to the inhabited earth. This will never come to pass in

the earth, or in the inhabited earth, as the word "earth" is used here.

When the kingdom of the ten kings falls, every vestige of Christendom will have fallen (not a denomination will be allowed to exist after the fall of that kingdom), and at that very time the church will have been out of the wilderness and on her way to Jerusalem something over three days and a half, if she is not there. Also the kingdom of the Lamb with two horns comes into existence three days and a half after the fall of the two prophets, which requires all men to receive its mark. At the conclusion of the description of the scene of Christ on Mount Zion three angels appear in midheaven and announce three facts. The first says: "Fear God, and give him glory; for the hour of his judgment is come." (Rev. 14: 7.) The hour when all men will be tried on earth is come. The second says: "Fallen, fallen is Babylon the great" (Christendom under a federation of churches, then under the kingdom of the ten kings). The last vestige of Christendom at this time has been swept from the earth. The third says: "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God." (Rev. 14: 9, 10.) This warning locates the time of these scenes—the time when Christ and the seven churches will meet—for it will be given to the people of earth before they receive the mark of the beast, and, therefore, at the very rise of the kingdom of Media and Persia, which arises at the fall of the kingdom of the ten kings, and, there-

fore, just a few days after the church leaves the wilderness of Edom to come to Zion.

From the borders of Edom to the city of Jerusalem the distance does not exceed fifty or sixty miles, and it is certain the church will have left the wilderness and again come into that part of Palestine inhabited by people when the two prophets of God fall. They will, therefore, be at Jerusalem, or near there, at least three days and a half before the fall of the kingdom of the ten kings and the rise of Media and Persia, which kingdom enacts the mark of the beast. When we trace these events as God has given them, we find that at the fall of the two prophets every Christian on earth will be at some populated place between the wilderness of Edom and Mount Zion (if not at that place at that time) at least three days and a half before the rise of Media and Persia or the appearance of Christ on Mount Zion. They will meet him there. He will there stand in the midst of seven provincial churches.

Another thing testifying to the fact that the church will be in Jerusalem at the time Christ appears there is that it is hardly to be believed that the promise he signified to John by his symbolic angel standing in the midst of seven candlesticks meant nothing and will never be fulfilled, or that the complete revelation of God does not show how it will be fulfilled. Neither can we believe that he will first appear on Mount Zion amid men in the flesh, who hear the celestial angels sing, and none of them his people, and then that he will disappear just as or immediately before all his people—seven great provincial churches, every Chris-

tian on earth—arrive at that very place. This is the first appearance of Christ on earth since the revelation was given—that is, it is the first appearance given in either divine or human history; and these two sources are the only sources from which men can acquire faith in any event of the past or future. At the very time Christ stands on Mount Zion we know the seven provincial churches have been more than three days and a half on their way from the wilderness of Edom to Zion, and from the short distance of this journey and the delight which God takes in the faithful walk of his children it is not possible to believe that Christ will be first seen on earth by men in the flesh, and yet not be seen by any of his own people. This new song will be sung by the angels of heaven, not in celebration of Christ's coming to earth to meet any people not his own. No, it is not possible that Christ will appear on earth amid a celestial serenade to meet and be seen first by men in the flesh who are not his people, and then disappear just before every Christian on earth arrives at the very place where he will first be seen by men. But it is certain that enough of the seventeen days and a half noted above will lap over their sojourn in the wilderness to enable them to reach Jerusalem and gather around their Savior when he descends to earth. They will be there and see him when he comes from the skies amid the songs of celestial voices, which will mingle with the voices of resurrected men to sing a new song, a song sung in celebration of a new, a great and surpassing event on earth—the meeting of Christ with his seven future churches in fulfillment of his prophetic promise.

When the kingdoms of earth go into a state of anarchy, it is not reasonable to suppose that those conditions can last long in the presence of ten great well-organized armies; neither can all these kingdoms be reorganized in a day or a week, but they will be in disorder, be in a spiritual wilderness, long enough for all of God's people to reach the borders of the wilderness; for the persecution of the woman is the first act of the reorganized kingdoms, and we find an army of the ten kings at that time pursuing the woman, and they go in one body or stream, and, therefore, to one place, like a river, in pursuit of the woman. (See Rev. 12.) This shows the gathering of God's people on the borders of Edom by the time of the rise of the ten kings. It is, therefore, certain that but little of the seventeen days and a half is spent before they are safe in the wilderness, and it places most of the seventeen days and a half to be spent after the church leaves the wilderness to go to Jerusalem. All the evidence tends to show God's people will have arrived in Jerusalem at the time of the fall of God's two prophets—at the dissolution of the kingdom of the ten kings. There is hardly a doubt that the seven provincial churches will have left the wilderness and be entering the city of Jerusalem on the day the two prophets of God fall, and there is none whatever that they will see Christ descending from the skies and stand on Mount Zion.

When the seven provincial churches of God leave the wilderness, they will move toward Mount Zion to meet and see their Savior descending from the skies. They will move upon the wings of hope and faith, and

he will not disappear just a few hours before they arrive. They will meet him there amid the serenade of heavenly angels and resurrected men, whose voices will reverberate on earth like the intonations of thunder or like the voice of an innumerable company of people—like the sweet melodies of harpers harping with their harps.

These facts show us that Christ will meet seven provincial churches at Jerusalem when they return from the wilderness and come to Zion. He there fulfills his promise to "stand in the midst of seven churches." There will be seven churches gathered in the wilderness. The people who make the bodies of these seven churches will come from the seven great provinces of Christendom. All the world will be divided into seven provinces under seven kings, seven local kingdoms united under one great federation; and there will exist at that time only seven churches of God in the sense in which we use the expression "church of God" in the United States, England, France, Germany, Ephesus, or Philadelphia. This is the only sense in which God now has a church on earth. They will flee from Christendom to the wilderness, and thence to Zion, where Christ will stand in the midst of these seven churches symbolized by the seven candlesticks.

Let us rest this argument here and endeavor to see who the angels of the seven churches are.

CHAPTER XXIV.

The Seven Addresses to the Angels of the Seven Churches of Asia Are to People Who Have Not Yet Lived.

Let the reader remember that no small events were ever foretold by the God of the Bible. The destruction of Jerusalem and the scattering of the Jews are among the average events of prophecy as to magnitude, and they were chosen, among other things, to be monumental. The history of the world clearly records every prophecy fulfilled in the past. God has never allowed one to escape the historian's pen. We can rest assured that none of them have been fulfilled in a way that would not by their publicity do more to glorify God and intensify and revivify the faith of man than they would if left in obscurity. No prophecy was ever given by the God of the Bible which was not preserved in history to the glory of God among men. Even those given centuries ago still honor and glorify God and strengthen the faith of him who readeth. With this idea in mind, let us examine some of the statements in some of the seven addresses to the seven angels of the churches of Asia and see if they are addressed to any people of the past.

"Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison." (Rev. 2: 10.)

The expression, "some of you," shows the word "angel" refers to and embraces in its use in this book a plurality of people. We must infer that this is true in each address, for they are all used exactly alike and in the singular number, and that these angels all exist at one and the same time.

"I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false." (Rev. 2: 2.)

When has this great event transpired in the past? Has it glorified God in a fulfillment in the past, like the fulfillment of the destruction of Jerusalem, or the fulfillment of the prophecy of the setting up of the kingdom of God? In the first verse in the Apocalypse, God groups this event with the coming of Christ, and we must stand by his word until we can show an undoubted and clear history of its fulfillment in the past. Then we can conscientiously repudiate this first verse.

"To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." (Rev. 2: 17.)

He who claims this event has been fulfilled in the past and was given to strengthen the faith of all God's people no doubt can point to the page in the history of the world in which is shown its fulfillment and how it strengthened their own faith and the faith of him or those who received this gift, and how it glorified God in fulfilling his promise. It will be fulfilled in this life, and it will be done when Christ comes to fulfill

it. The promise is made by Christ to prepare those who will live amid the great trials of earth that will come upon the whole world, and they will be living at his coming.

"To the angel of the church in Smyrna write, . . . Be thou faithful unto death, and I will give thee the crown of life. . . . He that overcometh shall not be hurt of the second death." (Rev. 2: 8-11.)

This angel, like the others, will live amid the great tribulations which will come upon the whole world near the coming of Christ. Here is what these people must meet, and even in death they must be true and faithful and overcome them: "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power." (Rev. 20: 4-6.) Here John shows the things to be overcome to escape the second death. Among them is to reject the mark of the government, or the mark of the beast. This kingdom with its government mark is unknown to the past history; yet Christ tells the angel of Smyrna that "he [among the seven future churches] that overcometh [and, among other things, rejects the mark of this government] shall not be hurt of the second death." This shows that the people called "the angel of Smyrna" have a genealogical existence and will be on earth as churches when this

government mark is in force; and they are promised that not only them, but "he" (every one who rejects this mark) will "not be hurt of the second death." In fact, it promises them a translation, or a life before the second death. This places these people with an existence amid these great trials, in the presence of this fearful kingdom, and just before the coming of Christ; yet we find they descended from one of the seven churches of Asia, all of which churches passed away over eighteen centuries ago. Any one who has learned a little of the truth of these words knows that no government has ever yet set up this image to be worshiped and put in force such a designating mark of its worshipers. This places the angel of Smyrna living among the great tribulations of prophecy yet in the future. It shows that the word "angel" is the name or one of the names God applies to his people through all these ages. Why should men speculate on these scriptures, when the truth is so plain and a hundredfold more useful as well as interesting?

"But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate." (Rev. 2: 6.)

There is not a single figurative word in this expression. The name "Nicolaitans" is a concrete noun and could no more stand for another name than the name "Ephesus" could be correctly applied to the city of Jerusalem or Corinth. Neither could it stand for any other religious sect, any more than the religious party named "Methodist" could stand for or be correctly applied to the people of the religious party called "Presbyterian." There is not a denomination on earth that God has ever noted to this day by its

special name or otherwise; and when he does in the future, it is by calling it "a name of blasphemy." But this religious people is noted by God above any other that will ever exist in Christendom, and the whole world will hear this name and understand its doctrine when it does exist. The Nicolaitans and their notorious life are grouped by God with the other events of this history and embraced with the coming of Christ within the compass and time embraced within the phrase "shortly come to pass." (Rev. 1: 1.) It is sometimes claimed that this prophetic people, whose existence is grouped by John among the things at and including the coming of Christ, had a real existence in the first and perhaps the second century. Their existence, as seen and described by John in the first century, was in these visions, which are placed with the coming of Christ. The cloudy reference to the Nicolaitans by Irenæus as a sect of gnostics, and in which he is followed by Hippolytus, can in neither case be taken as evidence that this prophetic sect began in the first century and, like the "stars" of these visions, continues to exist in a genealogical sense to the coming of Christ. We cannot show they exist at this time. We must recognize the fact that the Scriptures after the middle of the second century were far less understood than they are at the present time. The bitterness and strife between the early religious sects was at least as great as it has been at any time in the last thousand years. As we know that all the ugly names and characters in the Apocalypse have been rudely applied to each other by the different sects of Christendom during these ages, it would be unreason-

able to believe this name was not applied to some sect of the early centuries by the malice of the sectarian spirit as it now is. This is the only way to account for the name of a people, who will be existing at the coming of Christ, being applied to any sect of the past. This name is derived from the Greek word "Nicolos," which is equivalent to the Hebrew word "Balaam;" yet, in whatever language it is named, when it does exist, it will have this meaning in the name. This meaning is fixed in the name by God, and it will be clear to all who live when it shall arise on the earth. The characteristics of this name are not to be found in the name of any denomination with an existence from the first or any other century and continuing through the ages until shortly before the coming of Christ. The Nicolaitans will be on earth near the coming of Christ, and this is the earliest age we are able to find their history. This evil sect has never yet existed; and, therefore, the people who are to keep the things of this or any of the seven addresses have never yet lived, for they exist at one and the same time.

"And to the angel of the church in Thyatira write: . . . And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron." (Rev. 2: 18-27.)

"And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron." (Rev. 12: 5.)

Here in the second chapter of Revelation it is said that the angel of Thyatira, together with him that

"keepeth my works unto the end," shall "rule all the nations with a rod of iron." In the twelfth chapter of the same Revelation it is said that the man child of the church was to do this very thing. This shows who the man child is, and it shows him to be not only the people addressed as "the angel of the church in Thyatira," but it also embraces all of God's people who will be living at the time of these events, who will be embraced in the expression, "he that keepeth my works unto the end."

After the ruling power of the man child is exercised on the seven-headed beast who attempts to devour him, we find that beast next in a spiritual wilderness, or state of legal dissolution, like the vessels of a potter when they are broken to shivers. (Rev. 17.) This is exactly the condition foretold as a result of the rule of the angel addressed as that of Thyatira: "And he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers." (Rev. 2: 27.) This is one and the same event, and this ruling of the nations by the angel of the church of Thyatira and by "he that overcometh" is done by the man child, who will exist when the world is under the dominion of seven kings (Rev. 12), who will be ruled by a federal union of the denominations of Christendom, which is that "great city" which is yet to be (Rev. 17.) Therefore we rest in the full assurance of faith that this address is to the future genealogical age of the angel of the seven churches of Asia—to people who have never yet lived; and our faith should and will continue to anchor here until we are shown that all the nations of earth have at some time in the past

been in as perfect union as the parts of an image or the parts of a beast bound together by one and the same vital constitution, and that they, while in that union, are "broken to shivers" or become as "the chaff of the summer threshing floors." (Dan. 2.) This will be done by the power of the angel of Thyatira (Rev. 2), by the man child, by him "who overcometh and keepeth the works of Christ to the end." "To the end"—the end of the Christian dispensation is in the future, and not a thing of the past. These things have not yet begun that any one knows of. They will begin before they end.

This event was foretold by David as a thing conferred on Christ by God. David says: "Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2: 7-9.)

Christ says to the angel of the church at Thyatira and to "him that overcometh:" "And he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father." (Rev. 2: 27.)

Here we have Christ delegating to his people or angels in the future the power over the nations conferred on him by the Father. This power is given, not to local churches, but to his messengers on earth. This shows God addressing all his people, his international kingdom, as "stars," and not as "churches" or "candlesticks." These angels are to engage in an

international warfare. They are to break the nations into shivers. This work was not to be accomplished until a time near the coming of Christ. The nations will not be broken as "the vessels of a potter" or become as "the chaff of the summer threshing floors" but one time, and that will be done by his angels. It will be when the nations are united under seven crowns, which has never yet been; and, therefore, these things have never been read and kept or performed by God's messengers in any age of the past, because they have never yet transpired. The seven stars (Rev. 1: 20), the symbol of the seven angels, all existed at one and the same time; therefore the same is true of these seven angels and the scenes they participate in.

"Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev. 3: 9.)

The feet of the church are the foundation of the church. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 16-19.) No spiritual or immaterial house or institution can be built upon a temporal or material foundation. Peter was not yet an apostle at this time. He was a mor-

tal man in the flesh. Hades has long since prevailed against Peter. But the church—God's kingdom, or form of government—is here, has been here for over eighteen centuries, because it is spiritual, but with a material body, and has been built on a spiritual foundation. It was built on a fact. This fact is immortal; it can never pass away. It was built on the fact that Jesus Christ is the Son of God. This is the feet, the foundation, on which Christ built his church.

God here foretells that many Jews will accept Christ as the Son of God and will come and worship at the feet, the foundation, of the church of Christ. They must come to the fact and believe the fact that Christ is the Son of God before they can worship God, before God can recognize such an act as an act of worship or before they can call upon his name.

They cannot worship God without coming to and accepting the feet of the church of Christ, the foundation upon which he built his church, which was the fact that Jesus Christ is the Son of God.

"Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This is addressed to the angel of the church at Philadelphia, as we have seen. Has it been fulfilled in the past? When have any people calling themselves "Jews" in any age of the past come and worshiped with a faith that Christ is the Son of God? When has it ever in the past been even believed by, much less known to, a people, calling themselves "Jews," that God has loved Christian worshipers? This is yet to be. It has never yet been fulfilled, but will certainly come to pass in the great

future revolutions and persecutions to take place in the suppression of the Bible. Then the honest Jew, like the true Christian, will cleave to the word of God. He will hold to the Old Testament and the law of Moses amid the storms of future persecutions, as he has done in the ages of the past. When his worship is cast down in Christendom and the extermination of his ancient racial lines and distinctiveness as a religious people is attacked for obliteration or mutilation, he will again return by tradition or instinct to the land of his fathers, which will, in the beginning of these persecutions, be less subject to these turmoils. When the churches from the seed borne by the angels of the seven churches of Asia shall return from Edom and come to Zion, that land of promise will hold many thousands of the best of the Jewish nation. It is probable that it will be a Jewish-governed province. (Matt. 24: 15-21.) They will witness the meeting of Christ and his churches from seven great nations. They will see him stand amid the seven golden candlesticks and hear the thunder peals of a new song, sung by the voices of celestial angels, united with a mighty throng of resurrected men, many of whom will be Jews. They will hear a voice from heaven as the voice of many waters and as a voice of great thunder. It will be as the voice of harpers harping with their harps. They will hear a great song, sung by a great multitude of resurrected men, a song sung by one hundred and forty-four thousand resurrected men. Many of these will be such as Daniel and the other prophets and leading men of the Jews. This will captivate and convert the best of the Jews by the thou-

sand. Thus God will make them believe and worship with the Christians at this appearing of Christ.

They will see and hear this manifested love of God for his Christian worshipers, and thus in fear and conviction they will bow before the God of Christ, as well as of Moses, and worship at the feet or accept the basic fact, the foundation, of God's prophetic churches in fulfillment of this prophecy. They have never done so yet. The Jew has never recognized the foundation of the church of Christ in any age of the past since the primitive church.

John here by this figure, when read with connecting scriptures, foretells the return of the Jews to the land of promise. Who can believe that when a common federal creed is set up by the kingdoms of earth as a rule of worship for every nation, tribe, and tongue of earth, which will include the Jew, he will be less faithful and true to his religion than his ancestors have been? He will reject the federal creed, like every true Christian, and, being led by prophecy or tradition, will return as by instinct to the land of his nativity. He will there, at the meeting of Christ with his churches from the seven great provinces of Christendom, in fear and conviction, worship at the feet of the church by accepting the feet, the foundation, of the church, which is to accept the fact that Christ is the Son of God and must be their Savior. This will be without obedience to external ordinances to the church, for the court to the church will at that time have passed away. (See Joel 2: 32.)

No great body of Jews since the apostolic age has ever accepted Christ as their Savior. To worship at

the feet of the body of a church of Christ is to accept Christ as a Savior. When this prophecy is fulfilled, they will not only believe this fact, but they will actually know it as Christ here foretells, for they will behold God's love for these people with their own eyes, and they will then worship the same God, the God of both Jew and Christian, and they will worship before the feet of the very people whom Christ here addresses by accepting Christ as the Savior. When the future prophetic persecutions and religious coercions shall begin from a federation of the denominations of earth and the erection of an international creed, the Jew will be found still true to his name and religion. For his love of his religion, his distinctiveness and voluntary separation and isolation from all other people, he has remained unbroken through the persecutions of forty centuries. He has worn out every rod that has ever smitten him for his religion. He stands to-day with the law of Moses in his hand, which no persuasion of man or coercive laws has ever caused or ever will cause him to lay down and for it accept another; and he will fulfill this, the last prophecy pointing to him by the God of his fathers by worshiping at the basic foundation of the churches of Christ at the time this prophecy is fulfilled, which tells us, when united with other prophecies, that the Christian and the Jew will meet each other in Jerusalem.

Christ, speaking of the events which will shortly precede his coming, says: "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heav-

ens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24: 29, 30.)

None would undertake to show that these great world-wide prophetic tribulations and trials will ever come upon the earth more than one time. Christ here in his prophecy places them just before his coming; yet John shows the angel of the church of Philadelphia still existing and living on earth amid these world-wide trials. He says: "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." To do this, to fulfill this promise, he further adds: "I come quickly." (Rev. 3: 10, 11.) This shows that these trials, like those of Matt. 24, take place immediately or shortly before his coming. These trials are one and the same, and should forever silence any theory that does not give the angels of the seven churches of Asia a genealogical existence extending from the time of the completion of the book of Revelation to the hour of these great trials, near the final coming of Christ.

These great events in the seven addresses are immovably and most distinctly and clearly grouped with these great tribulations and the coming of Christ, not only by these scriptures, but by the clear and nonfigurative statement of the first verse in the book, which embraces them all in a brief period of time contained in the expression, "shortly come to pass." The man

who can break this God-riveted chain which binds every scene in the Apocalypse together, transpiring in a brief period of time, will have no trouble to show that a short time in earthly affairs is, in fact and in truth, a long time and covers many centuries. He who can prove such a thing by God's word can easily show there is not a correct statement in the Bible. The seven angels of the seven churches of Asia begin an existence at the death of the apostle John and the completion of God's revelation to man. Their existence will end when they emerge into seven provincial churches about twelve hundred and seventy-seven days before the first appearing of Christ, which will take place on Mount Zion. (See Rev. 14: 1.) These scriptures show that God's church during all this vast expanse of time has been too small to embrace any kind of a servant of God who could not be encompassed and who was not encompassed with his life work within the God-given appellation of "star," "angel." These celestial names embrace the character and life work of every Christian, both men and women, from the completion of God's revelation to man until shortly before the coming of Christ. He who desires to learn the truth of these scriptures will be able, with a little labor, to harmonize these statements with every word in both the Old and the New Testament which has the remotest bearing upon these positions.

In Chapter XIX. of this volume we have shown that the kingdom, or form of monarchy, introduced by Media and Persia over two thousand years ago will at some time in the future hold a universal reign over all the earth, as given in Dan. 2 and Rev. 13; that dur-

ing that reign this fearful kingdom will enforce a world-wide government mark and bring the greatest trials and tribulations upon the earth recorded in the annals of the human family (Rev. 13: 11-18; 6: 8). Its reign will not exceed a few months, yet during that short time it will kill by the sword and by famine and by disease one-fourth of all the people of earth. (Rev. 6: 8.) This is done to enforce the worship of a material image which it sets up and miraculously endows to be worshiped. Thus it desolates the whole earth by enforcing the worship of this abomination. This is certainly the abomination of desolation spoken of by Dan. 11: 31 and referred to by Christ, which is to precede his coming in the clouds of heaven and the beginning of the millennium (Matt. 24). It is the kingdom which inaugurates a government mark and requires all who buy or sell to have this mark either on the hand or forehead. This kingdom thus brings the greatest tribulation upon the whole earth that it is possible for the mind to grasp. It arises just at the first advent of Christ known to the word of God. (Rev. 14.) As we have seen, and as a matter of fact, Christ meets his people on Mount Zion just before the rise of this fearful kingdom with its immutable laws and government mark. This visit is to meet his people and fulfill his promise (Rev. 1: 12-17) to stand in the midst of seven golden candlesticks and to fulfill his further promise to the angel of the church of Philadelphia as given in Rev. 3: 10. From this latter promise and from the opportune time we infer the purpose of this visit to his people in fulfillment of these prophecies is to revivify their faith and love and pa-

tience, and thus fortify, prepare, and strengthen them to meet these great trials which will at that time be facing them. He will thus, as he promises, be at the door as well as stand in the midst of these seven golden candlesticks in due time and keep them from falling in this hour of trial which will come "to try them that dwell upon the earth." Its scenes, as shown by these scriptures, will bring such tribulations, such fearful destruction of life, sorrow, and desolation on the earth that they will indeed need the Christlike patience and faith and hope that bore him triumphantly through the trials of the cross. When he descends from the skies to meet them, it will strengthen and help them as nothing else could do.

Daniel, twenty-five hundred years ago, pointing down to these scenes, says: "And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with flatteries. And some of them that are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed." (Dan. 11: 33-35.) Daniel groups these scenes with these same great tribulations and speaks of it with its abomination of desolation. (Dan. 11: 31.) John more fully details and reveals these scenes. He shows that if the population of the world is the same at the time these scenes are enacted, this kingdom will kill the great and incomprehensible number of over four hundred million of people. This will be done in what Daniel

calls "days." Christ says: "And except those days had been shortened, no flesh would have been saved." (Matt. 24: 22.) No followers of Christ in the flesh would have been saved except those days had been shortened. These people will live amid its scenes with a faith made immovable by a full comprehension of the prophetic storms which will rage around them. They will, in life or in death, glorify and honor the God of this prophecy, as no other people have done in any age of the past. When they experience its realities and recognize these great destructive institutions with their revolutions described in the Book, written many centuries before they come to pass, its words will be heeded and treasured by them as the voice of God addressing them, as it were, across the chasm of centuries.

Its words will come to them, not as an echo through the ages from a sleeping Savior, but as the fresh and burning words of a risen and existing Lord—a Lord who has promised to meet them while they live in the flesh and who, they will find, will be able to redeem his word. They will, by the life-shielding power of the words of this revelation, be able to ride above the engulfing waves of its prophetic spiritual tornadoes, wade through a world of sorrow and tribulation, and meet their Savior at Mount Zion, where he will redeem his promise to "stand in the midst of seven golden candlesticks."

CHAPTER XXV.

Who Are the Angels of the Seven Churches of Asia? They Are the People of God, Who Now Bear, Who Have Borne, and Who Will Continue to Bear His Message to Mankind.

"The seven stars are the angels of the seven churches." (Rev. 1: 20.)

This is a clear statement that the seven churches of Asia named in the vision had angels. What is an angel? The word "angel" literally means a "messenger," and is so used in many places in the Bible. (See Luke 2: 13.) The angels of the seven churches of Asia received a written message from John sent to the seven churches of Asia, in which they (the angels) are addressed, as we have seen, at a time near the coming of Christ. They had no message except the Bible, including the Apocalypse, in which they are admonished to let "the churches hear what the Spirit saith." Every word of this message is written in the book. No apostle, prophet, evangelist, elder, or inspired teacher was ever called an "angel," or "messenger," by the God of the Bible and given a work of delivering a written message. None of these ever had such a restricted mission. Therefore this excludes every kind of apostolic church official (there are

none such now) from the possibility of being one of these angels. This does not necessarily exclude the present-day official from being a messenger, for he is nothing but a common kind of Christian; for they have all been appointed by man's devices, and they are not inspired. Inspiration by God bestowed upon men gave them authority in the primitive church, and thus the authority in God's kingdom came and still remains by inspiration. The present-day official receives his authority through his people. Thus all churches now in existence, without a single exception, appear to be more or less democratic.

No man or council of men has ever had the right or privilege from God to add to this message or take an item from it. We deny that any man, or any council or class of men, has had any authority from God to deliver this message or carry it on its predestined course than that which all other Christians have had. The name "angel" as used here does not make any classifications, and it levels and removes all distinctions between men as authorized Christians or angels of God for the delivery of his message or for any other purpose during the ages. This is true except in the natural and acquired qualifications for such work. The class distinctions were made in the church prior to the completion of God's word by "the gifts of God from on high." (Eph. 4.) These "gifts of God from on high" appear to be the only seed, if they can be called "spiritual seed," from which or by which came all officials of the church prior to the completion of the written word. We are calling attention to these scriptures and facts to show that the

primitive church official is shown by his equipment to have been a teacher as well as a revealer of God's unrevealed truths, and was never appointed or ordained to do the work of delivering a written message. Being unable to find the seed for the church official in the Bible, except as a product of miracle, and since the days of miracles, by the various devices for appointing him by uninspired men, and unable to find him with his primitive equipment, we are irresistibly driven to the conclusion that when the revelation was complete, these primitive distinctions between Christians ceased. God then and there pronounced all his people through all ages "angels," which we believe to be equivalent to the word "Christian" in its fullest sense.

Not only do these scriptures appear to eradicate all distinctions between God's people by addressing them one and all by the same name, the name "angel," during all these centuries, but his people in every denomination have individually and in systematic fellowship, one and all, assumed the authority and personal right to deliver God's word to the world. They have not only assumed this authority, but they have actually been doing this work for eighteen centuries. They have done and are now doing so without compunction of conscience. They have considered it a privilege and duty to God and to their fellow men to do so.

In harmony with this God-given name and work to all Christians, we ask: Where is the Christian to be found among Christians who could be intimidated by any opposition and caused to abandon the right to teach the things of the Bible by both proclamation and

a life exemplifying the beauties and charm of God's word? Neither men nor women have been deterred from performing this commonly recognized duty of all Christians. They have not been discouraged or stopped from holding up God's word and proclaiming it to the world even by the threats of the criminal's prison or in the presence of death itself in all its ugly forms. The persecutions in all ages have strengthened the hands and purified the lives of these angels of God. This work has not been done in a corner or by the alleged vicegerents of the Lord or by any lordly church official in any age, but it has been done by the hosts of God's angels as they have lived through the ages.

"Nevertheless that which ye have, hold fast till I come." (Rev. 2: 25.)

The angels of the seven churches of Asia are ordidary men in the flesh; they are bearers of a written message from those churches to the servants of God, who were to receive and comprehend the message; and by the above scripture, with many other like expressions, we find if they are faithful to their ministry they will, through their genealogical descent through the ages, be on earth at the coming of Christ. We repeat that the word "angel" was never applied to any living inspired man with a written message to deliver. Some inspired men have delivered written messages as a special act, but it was not a part of their ministry; they were not ordained for that purpose. There is not an instance in the whole Bible where an inspired man ever bore a written message except incidentally. It was no part of the inspired man's ministry. Therefore the word "angel" was never applied to any

church official in the apostolic church, for the primitive officials were all inspired. (See Eph. 4: 8-11.) God never inspired or ordained any man to bear, as his work or as a part of his work of ministry, a written message. Such an act is not to be found in the economy of God. Therefore the people here addressed as "angels" are ordinary Christians.

The word "angel" as used in the seven addresses is generic and includes all Christians who live between the time of the seven churches of Asia and the coming of Christ. In harmony with this, we find that when the Book was written the members of these seven churches are denominated "angels," or "messengers," of the seven churches; but not a word is addressed to any of these angels until near the coming of Christ, while they live amid the great tribulations spoken of by Christ, which will shortly precede his coming. (Matt. 24: 29; Rev. 13: 2, 3.) We find the angels of the seven churches of Asia on earth when the Apocalypse was finished, and we find them addressed while here in the presence of the first universal kingdom of earth, which is represented by a beast with seven heads and ten horns, which has never yet existed. These angels are among the people who make up the body of the "man child of the church," as we have seen in another chapter.

These angels are not the messengers of John, as it is said, who bore the book sent by him to the seven churches of Asia. No one can prove such a surmise. If John had messengers, they were men, who, unlike the angels of the seven churches, have long since passed from earth. They died with the physical gen-

eration among whom they lived. But these angels of these churches have had a genealogical existence, which, as the scriptures show, will reach from the death of John to near the future coming of Christ.

We might write a hundred pages about who bore the book from John to the seven churches of Asia, and draw on our imagination for a pathetic picture of the reverence and love of these churches for him—how they with one accord sent their elders, or chosen members, who longed to see the aged and beloved John in the isle of Patmos, with a sweet message of condolence to him in his old age, banishment, imprisonment, and cruel separation from his friends and fellow servants, and thus providentially brought the book from John to the seven churches of Asia—but we could accomplish no good by doing so; at most, we could only expect to direct the mind of the reader to the visions of our own imagination in place of the real facts as given in the book, and this we would regret to do. These would be angels of John with his message to the seven churches of Asia. We know nothing about the angel or angels, the messengers or message of John to the seven churches of Asia; neither does any one know any more about these unrevealed and unimportant personages and messages, if there were such, than we know about who buried John or whether he was translated or not. Such speculations are but the purest visions and dreams, without foundation in reason or revelation that we can find. The messengers, or angels, represented by the seven stars are the angels of the seven churches of Asia who were to bear the message received and pos-

sessed by these churches to seven future churches amid which Christ will yet stand and who are addressed and who can be benefited by the message. The angel or angels of John to the seven churches are unknown to the word of God; but the angels of the seven churches to the servants of God, who are addressed and who will receive and read and keep the message and be blessed thereby, are the people of God, who have borne, who now bear, and who will continue to bear the word of God to those who will read it, understand it, and be blessed thereby.

The word, or message, was completed when the book of Revelation was written and sent to the seven churches of Asia, and not till then. It was sent to the churches of Asia, who are thus shown at the time to have had both the message and messengers. Both the message and messengers we find at that time in these churches, and we find the messengers addressed in the book, and they are instructed to "let the churches hear" certain parts of the message.

The churches are seven future prophetic provincial churches, as we have seen, with Christ standing in their midst. These angels of the seven churches of Asia are symbolized by stars, which are moving bodies, and give their light, not as assemblies, but as individuals, to the world. Angels are not fixed local lights, like churches or candlesticks; but they, like stars, are pilgrims without homes or local habitations. Material stars give light to all God's creatures; so do these stars give light to God's spiritual world.

The seven churches of Asia have long since ceased

to exist; yet the written message placed with them has been carried from that age to this, from those churches to God's people who live at this time. It will, under the providence of God, be carried by his messengers to his servants, who will yet live and who are addressed and who will read and keep the things of that book when they come to pass, and amid whom Christ has promised to stand. Thus God has had angels, and no other class of people, in the sense the word is used here, as bearers of a written message, who have borne his message to man from the end of the apostolic age to the present time.

This prophecy foretells the fact that we were to receive the message of God, full and complete, through a long line, an unbroken chain, of stars. Christianity is essentially individual; yet at the same time it is coöperative and imperative under the appointments and congregational worship found in the New Testament. But the only church on earth, or that has been known to the Scriptures, that we are able to be sure about is the one which embraces every Christian, every angel of God, who has lived through eighteen centuries. Anything larger or smaller than this is not the church of the New Testament.

It has been the godly life and light of individual Christians that have gilded the pages of Christian history in the past eighteen centuries; but it was the local churches of God, with a measure of inspiration, with their apostles, prophets, and teachers, united by the Holy Spirit in the apostolic age, that have shone like candlesticks by the inspiration of Jehovah. (Acts 2: 38.) They were the ground and pillar upon which

God laid the new and shining truth. (1 Tim. 3: 15.) Since that time the lives of individuals, in harmony with these scriptures, have given the golden tinge to the lightest and brightest pages in human history and have shown the right in contradistinction to error through the ages. Who can find an exception to this? These men have been messengers of the God of this prophecy. What light of God's truth has ever been raised by anything but a wise, a godly, and a good man in the past eighteen hundred years? Hidden truths have never been dug up and brought to light by organic unions of people. These are facts which both the history of the world and every reformation in the past confirm. Not a truth has come from any of the organizations of men called "churches," but they have received every truth they have ever held from individual Christians, who have brought them from God's word and proclaimed them, while they themselves were in more or less disgrace and dishonor with every organic body calling itself a "church of God." This will and must, from the nature of things, prove true until every truth of God's word is learned, until party grip and party cords are broken. This will take place shortly before the coming of Christ. (Rev. 12: 1.)

Therefore, God has, in his great wisdom, as this revelation shows and as its harmony with all God's word and the experience of the world shows, left the truth and development of light from the seed of his kingdom, since the days of inspiration, not to churches, but to angels, to individual Christians; not to lights located and fixed in doctrine and practice, but to the

moving spiritual stars of his kingdom. These messengers of God are and have been free and thinking Christians. They are found in all denominations. They include those who have learned enough of the word of God to know they have not yet learned it all.

Prophecy proclaims an unbroken existence of God's kingdom. (Dan. 2: 44.) In harmony with this and as a proof of its truth, we see the angels of God pouring out their blood for the message they bear, while the Roman empire stood in all her majesty and greatness. We see their life stream upon the pages of that great empire in her decline and down to her fall. We see their blood staining many pages of history in the rise and expansion of the nations of great Christendom. We look down the future years with God's record of the future life of these angels in our hand and behold them surviving the future shocks and storms which will wreck and ruin and obliterate every institution which now exists upon the earth. Not a page of the life of these angels of God is missing from the record of the world. The history of his angels is unbroken. It is like a chain without a lost link. It reaches down through the dark ages unto this day. Nothing called a "church" in Christendom can trace its origin back to the apostolic churches, but these angels can do so. We can look back to John in his isolation on the isle of Patmos and see him pointing to this long line of messengers from the last of God's apostolic churches who have told and who will tell the truth of the resurrection of a crucified King. We see them fill the great gap of centuries between the last of God's churches, the seven churches of Asia, and

the seven prophetic provincial churches in the midst of which Christ has promised to stand and in the midst of which he will yet stand. They have filled this great gap with their lives and composed the body of God's international church, which has embraced every angel, every Christian that has lived through the ages. Their genealogical life will bring them, by the predestination of God, to the feet of their Savior, when they shall stand on Mount Zion and behold him as he descends from the sky. This is one of the things which God tells us "must come to pass." We believe God. We can, by unquestioned history in harmony with this prophecy, look back upon this unbroken stream of angels pouring forth upon the world from the last of the apostolic churches, the seven churches of Asia, the fountains of perfect light from the oil of inspiration, and see them descend into the dark valleys of the early and middle ages, where they proclaimed the paramount truth of the first and greatest command—that it is better to obey God than men. They, in the darkness of those ages, sealed their faith in the message of God which they bore with blood from their own veins. They, in the early and middle ages, proclaimed the fact by their martyrdom that the message of God to man which they bore would not and could not be withheld from the world; and by the irresistible power of the blood of martyrs, inspired by a faith in the crucifixion of the Savior, they have caused the nations of earth to open wide their gates for knowledge and remove the obstacles through which this irresistible messenger host of God has moved. The road is now well beaten and smoothed for their onward march,

bearing to the world the gathering brightness of the full and complete message of God, possessed by the seven churches of Asia, whence they came. We see these same messengers of God, as they burst through the fogs and clouds of those dark ages, ascending to a higher and sunnier plane, headed by the great Calvin, the bold and courageous Luther, and many others who have preceded and succeeded them and who were ready to die for their faith and love for the message they bore.

This chain of prophetic angels is unbroken, from the disbanding of the last of God's churches, the seven churches of Asia, whence they came, to the present day, when we find them with the very message received by the apostolic churches laid at the threshold of every heart in broad Christendom and made ready for its easy reception by every nation and tongue of earth. Much of the message has been read and shown to all the ages of the past; but much of it, and especially the last book of that message, has not yet reached its destination and been placed in the hands of those servants of God for whose preservation it was written. But the angels from the seven churches of Asia will yet, in fulfillment of God's prophecy, deliver it to those servants, who will have culminated into seven future prophetic churches, who will then hear "what the Spirit saith to the churches." These angels are pointed out to us as beginning at the seven churches of Asia in this prophecy, and they have shown they existed all through the ages of the past by the noise they have made and the light they have shown to the world, by their proclamation and re-

proclamation of many great truths which were destined by God for all; and by the further indisputable fact that they have delivered to us the very book written by John and placed at the fountain head whence they started. From the further fact that the people addressed have never yet lived, none have ever read the message. The angels, or messengers, of God in the past have not only proclaimed many truths for the development and growth of the people of the past, but they have in faithfulness brought to this age of the world a full message from God. The last book of this message has been unread through the past ages, and which we, in our inability to read and correctly apply to ourselves, if this proves true, will forward on its destined course from the seven churches of Asia to the next generation as a message not addressed to us, but which may be for them. If it was not written by God to this generation, then we, in faithfulness to God and under his unerring providence, will leave it in the hands of the next generation, and so on down the line in the future years until it will reach the hands of those to whom it was written by God over eighteen centuries ago. They will read it, comprehend and apply it at the time or shortly before its first event begins and shortly before its last event which they will be shown will end. Thus the long line, not of church succession, but of messenger succession (as these scriptures show), will be found unbroken between the seven churches of Asia and seven provincial churches who are addressed therein and who will yet exist and be shown its things. It is written and addressed to free-thinking Christians first, as angels

from the seven churches of Asia, and then, at the end of this long chain, to seven churches amid whom Christ will yet stand. These angels and churches, these two states of God's people, will be found meeting each other in the future, as the vision shows. When the angels of the seven churches of Asia, who will live in the future, read the message of God brought to them by the hand of their predecessors, then will the end of the messenger chain be found, and then the angels who are addressed, by the providence and infinite power of the word of God, will be separated from the world and again formed into churches, in which the "eyes of the blind will be opened, and the tongues of the dumb shall sing," as they did in the apostolic age.

By this revelation we can now look back to the seven churches of Asia as the last of God's people who were ever united into perfect local organic bodies by the same spirit of oneness and concord, the gift of the Holy Spirit, which remained with them and illuminated their bodies to the day the full message of God from the last apostle on earth was laid upon them. From that day to this God's people have borne his word to the nations and tongues of earth, as they were predestined to do, and they have roamed in a spiritual world without a promise not found and embraced in the three words, "faith, hope, charity," which still "abide." Their life work and names have been engraved by the infinite wisdom of God in the luminous celestial appellations, "angels," "stars."

When God's message to man was complete, the oil of inspiration ceased to bear light on the earth. His

people were left, as it were, in the infancy of the kingdom of God to fight and battle for the existence of that kingdom; they were left with his wise providence and all-powerful word. By his unfailing providence and care they will, with his word, meet their God-appointed destiny by a culmination into the "man child" of prophecy; and in their life of loyalty to the word of God they will break the kingdom of earth as the vessels of a potter, wade through an ocean of anarchy, escape the future revolutions of the nations, merge into seven churches, and in triumph meet their Savior at Mount Zion when he shall descend from the skies at God's appointed time in the ages. Christ will then and there stand in the midst of seven golden candlesticks.

CHAPTER XXVI.

When May We Look for the Scenes of the Apocalypse to Transpire and the Coming of Christ to Reign on Earth a Thousand Years?

Does the Bible teach God's people to look for and expect the coming of Christ and the end of the world as it now is and as it has been at any time and all times during the past eighteen centuries? God himself knew that Christ would not come to earth during all these ages. Therefore, in harmony with the lessons of the preceding chapters, we may rest assured that God has never taught his people to look for the coming of Christ to earth at any or all times through the centuries to take vengeance upon his enemies or reward his servants or begin his reign of universal righteousness for a thousand years. For Christ to come to earth with the armies of heaven and otherwise, as he will come, to fulfill the prophecies of his kingdom, is one thing; for him to come to individual Christians is quite another thing. When men die, time ceases and all things are present in eternity. When we die, the great day of the Lord is at hand without the intervention of a moment's time, for in eternity there is no time either in sleep or consciousness. We can look for the coming of the

Lord and the end of the world at the moment of death, as far as individuals are concerned, and we can do so with a perfect assurance that it will not be in vain. We, like the primitive Christians, are in that sense looking for the coming of the Lord at any day or hour, and we are fully persuaded he will meet us at the first glimpse of the shores of eternity, which will be at the hour of our death. Let us realize that at the hour of death we may enter upon a state of dreamless sleep, which, though it might last through ten thousand years of earthly time, is not as long as the twinkling of an eye in the measureless ages of eternity.

Time enters not and cannot enter eternity or into the things of immortality. At the first moment of consciousness beyond the hour of death, in that great morning of the resurrection, men and women of this age of the world will be in the presence of the Lord and stand at the judgment bar. In this sense we may and must look for the coming of the Lord Jesus during every hour of our life, for we know not at what hour death will carry us into the realms of eternity, where, without the intervention of time, we will meet the Lord and be in his presence and see his appearing. Paul says: "To be absent from the body [or to die] is to be at home with the Lord."

The time for the coming of Christ does not appear to have been known by inspired men. They were infallible, and could not have made such a mistake as to look for him in their day in any other sense than at death. But the apostle Paul did advise the servants of Christ not to be troubled by the fallacious teaching

that the coming of Christ was imminent or at hand at the time he wrote them. He says: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise." (2 Thess. 2: 1-3.) Paul here admonishes them to let no false spirit or word or letter as though from him trouble or move them as to the coming of Christ being "just at hand." When the coming of Christ is "just at hand," he tells them how they can know this fact. He says of that coming: "For it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2: 3, 4.)

In the above scripture Paul places the "falling away" and the manifestation of this "man of sin" beyond any doubt at the very time the coming of Christ is at hand, or when it becomes imminent. In other words, Paul tells us in the Thessalonian letter that when we see "the falling away" and "the man of sin" presenting himself as a false Christ or Savior or as God, Christ's coming will be at hand—be imminent. These scriptures are not at all ambiguous, and it appears that we all should understand them alike. Nothing but a fallacious theory can cause us to apply this scripture to the Roman Church, for that church never had any miraculous powers whatever. The

strength of sin will, when it reaches its greatness in a human kingdom presided over by men endowed with most extraordinary supernatural power, suppress the worship of the God of the Bible and cause a great falling away by the exercise of these signs and wonders, which will be so great that it would be able to include even the elect in this falling away, if it were possible.

These scriptures plainly tell us that "the falling away" and the appearance of "the man of sin" will not be manifest on earth until the coming of Christ is at hand. We must believe this is true, because Paul says it is true.

Under the ever presence of the unfailing providence of God, "the falling away" and the manifestation of "the man of sin" will be restrained and held back until God's own wisdom and righteousness shall present it. This may be many centuries; but when that time shall come, no one knows; but it will be immediately before and at the coming of Christ, when the infinitely great and wise God of the Bible shall so decree. "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." (2 Thess. 2: 8.)

"The falling away," "the man of sin," and the coming of Christ are grouped together. Therefore, Paul shows that the restoration, if indeed there be such a thing, as is talked about, is accomplished by Christ and not by any mortal man. Thus we see this false Christ, this "man of sin," or the strength of sin, who comes with "the falling away" from the

worship of the God of the Bible, will be here and be destroyed by Christ at his coming.

These scriptures instruct us to let no man beguile us in any manner as touching the coming of Christ, for they show us that Christ will not come before the earth is ablaze with the mightiest miracles ever seen or to be seen by men on earth.

Let us sum up briefly a few of the things investigated in previous chapters which show some of the great events which must come to pass before the coming of Christ is at hand.

1. A time will come before the coming of Christ when the spirit and power of democracy will be universal and supreme on the whole earth, and no man will be allowed to wear a crown or be called "king," "prince," or "emperor."

2. The first universal reign of democracy or republicanism will be a paternal government and will own every dollar's worth of wealth on the whole earth. This is the God-appointed destiny of popular sovereignty, or democracy, as introduced into the world by the Roman empire, and is appointed by God to take place before the coming of Christ.

3. Two monarchial forms of government will follow a universal reign of democracy. The kingdoms, or forms of government, introduced by Greece and Medo-Persia will each have a universal reign before the coming of Christ, as we have seen in previous chapters.

4. The kingdom, or form of government, introduced by Medo-Persia, with its immutable laws, will yet rule every tribe and nation and tongue of earth before the

coming of Christ. With it will come the great prophetic tribulations referred to by Christ and Daniel and placed with "the falling away" by Paul. These are fully delineated by the great and beloved apostle John in the Apocalypse and found in previous chapters of this volume. They will be fulfilled before the coming of Christ.

5. The kingdom, or form of government, a monarchial government, introduced by Greece, will be the last human kingdom to have a universal reign on earth, and it will be here and will be destroyed by Christ at his coming.

6. During the universal reign of these three kingdoms the earth will be ablaze with the most stupendous miracles, and they cover about twenty-three hundred days, or nearly seven years.

7. Before the coming of Christ and before the rise of either of the three above-named universal reigns the first great universal kingdom will arise. The duration of the time of its existence is not revealed. It may continue for many centuries. It will embrace every nation of earth (see Rev. 18: 3), and is equipped by its vast power to fill the earth with the most intense and uninterrupted peace for numberless years and centuries, if it is used by men to do so. It is a federation of all the kingdoms of earth under one and the same constitution, as shown by its symbol, a "beast," which has but one constitution. Its fall and latter end alone is given, as we have fully seen, in Rev. 17 and 18; and it is as impossible to tell how long it will exist as it is to tell how old God is. Therefore it is just that impossible to tell when Christ

will come. There has probably been more nonsense written in setting the time and prophesying the year of the coming of Christ, and in that manner degrading the God of the Bible and his word, than in almost any other unrevealed thing. At the fall of this kingdom it will have been taken over by religious infidels, who will turn the denominational names into "names of blasphemy" by driving out of them every true Christian. This great universal kingdom will also, at the time of her fall, have assumed all the characteristics of ancient Babylon and will be called "Babylon the Great." In her dominion will be found every tribe, nation, and tongue of earth. But in her great and vast dominion described by Daniel as extending to "wheresoever the beasts of the field, the fowls of the air, or the children of men may dwell," there will not be a man able to hold the reins of any government on earth who is not a professed believer in the Christian religion.

8. These prophecies, as is clearly shown in previous chapters of this volume, point to a time before the coming of Christ—that the dominion of the Turk, the Japanese, the Chinese, and all other nonprofessors of the Christian faith, must be converted or lay down the scepter at the feet of the Christendom ruler.

When we see the growth and spread of the power of the fourth kingdom, the power of popular sovereignty, the power of democracy—when we see it year by year, decade by decade, and century by century fulfilling its God-appointed prophetic destiny, "breaking and bruising," modifying, changing, and mutilating the prerogatives of the monarchies of earth, we cannot but believe that the man who can thus see the

hand of God in the affairs of the nations of earth is indeed blessed and will be blessed in "reading and hearing the word of the prophecy and keeping [treasuring in his heart] the things that are written therein."

In like manner when we behold the expansion of the Christian faith and the spread of the dominion of earthly rulers professing that faith, all in perfect accord and harmony with the revealed prophecy of God, it exalts our love and intensifies our faith in the overruling providence of the God of the Bible and enables us to know from our own experience that those who possess that knowledge are blessed and will be blessed in a stronger and more real faith than it is possible for him to be who is not versed in the reading.

John wrote nothing in the Revelation, as we have seen, but the things which "must shortly come to pass." (Rev. 1: 1.) Therefore none of the things in the Revelation had come to pass when the book was written, for things which "must" come to pass are prophetic things and embrace none of the things which have come to pass. Therefore the following prophecy of Christ had not come to pass at the death of Paul, for it is placed in the Revelation. Christ says: "Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they

shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24: 29-31.) Paul knew of this prophecy of Christ, and he knew it would transpire literally before he could look for the coming of Christ, and he knew perfectly well it had not transpired when he wrote to the Thessalonians.

We find these events had not even occurred at the time the book of Revelation was written, for they are described in that book. John says: "And the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind." (Rev. 6: 12, 13.) This event has never transpired, and it is grouped with the coming of Christ (Rev. 1: 1), and we need not look for the coming of Christ until we see these things. We know that Christ will not come to-morrow or this year or next year, as well as we know that God's word is true, and any Christian for eighteen centuries could have known it. When we read what Christ said to his apostles (Matt. 24: 12) of the many signs of his coming, and when we see these great events detailed and described and spread over about seven years by the beloved apostle John in the Apocalypse and know beyond the shadow of a doubt that not one of them has ever been fulfilled, we say, with the full assurance of faith and with the greatest confidence in the integrity, the infallibility, and the divinity of God's word, that Christ will not come until all these events are fulfilled. They are given in his Revelation and rest upon the divine word, which will stand

forever. They will precede his coming and be fulfilled before he comes to fulfill the prophecy of his reign on earth for a thousand years.

We thank God that the history does not reveal the time when these fearful scenes are predestinated to take place; not even an inspired man has ever known the time. They are all listed to transpire in a brief period of time in the future and grouped with the coming of Christ. They are placed in an age when every popular interest, including the remnant of denominational religion, will be put in the hands of world-wide trusts. The first scene in the Apocalypse, as we have seen, embraces a federation of the denominations, which will dominate and rule within a federal league every nation, tribe, and tongue of earth. This is a universal trust, a world-wide combine of every secular and religious interest on the earth except the church of God. The church itself stands out in bold separation, but encompasses every Christian on the earth in perfect union.

Tell us how long it will take a federation of churches to acquire the power and hardihood to hold the reins of government over seven great nations, and by their power erect and enforce a universal religious creed over every nation, tribe, and tongue of earth, and we will then be able to approximate the time for the fall and dissolution of Christendom and the coming of Christ. Tell us when this mighty religious queen will be able to appropriate under her scarlet and purple robe the wealth and riches of Christendom, the armies and navies, the martial powers of all the earth, then we will be able to intelligently approximate the

days before the advent of Christ and the beginning of the millennium. Not until this picture is complete can any one point with any definiteness to the time for the fall and dissolution of the institutions of Christendom or the coming of Christ. When this great combination is formed and it attains to this, its destined power and greatness, the people of God will then be able to number the days and months which will intervene before Christ stands on Mount Zion "in the midst of seven golden candlesticks."

We have no theory upon this subject. The Bible itself is absolutely silent prior to this beginning. We doubt not that every scene in the whole Apocalypse is in the future and that they are grouped with the coming of Christ. We know as well as we know we have correctly read these symbols and that the Bible is true that Christ will not come to earth in the next seven years. We know this as well as we know every event revealed in the Apocalypse will transpire before and with his coming, and that they cover a period of a little over seven years. They have not yet begun, and they may not for centuries. We doubt not, even with our limited understanding of these prophetic revelations, that this conclusion is in harmony with every statement in the New Testament as well as with the prophecies of the Old Testament; that they all join in the declaration that "every plant not planted by God," every institution now on the earth, except the church of Christ, will pass away before the coming of Christ—will pass away with the fall and dissolution of Christendom. The complete dissolution of every institution of Christendom will take place and be completed a few

months before the beginning of Christ's reign on earth for a thousand years. He has never promised to reign over the institutions of Christendom, and not one of them will be here at his coming.

Christ, pointing to these great events, said: "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors." (Matt. 24: 32, 33.)

We confidently expect these great tribulations which are destined to come upon the world will be fulfilled in God's own time. These great spiritual powers may array their forces upon the earth even by the end of another century or two or in a shorter time. No one can know the time. They will, in their magnitude and stupendous greatness, fulfill the great prophetic tribulations of earth, shock the universe of God, shake the powers of heaven and earth, gather the forces of every doctrine and wind of the centuries into one gigantic spiritual tornado, which will sweep the earth, bring wreck and ruin to every institution which has been propagated and cherished by man through the ages. It would be pleasanter to believe these mighty scenes of tribulations and wretchedness were in the past or that they would never come upon the earth. Man may not choose. The wisdom of God has predestinated the end, and, in his goodness and great mercy to man, he has hidden the time for their fulfillment and revealed nothing but the ripened conditions, which will precede the harvest, which he has fixed at and shortly after the fall and dissolution of Christendom. The duty of man

is to read and hear and be blessed by the knowledge. Let us eagerly and with an honorable covetousness hasten on in attaining that knowledge, that we may perchance be among the good providential angels of God in delivering a better-digested revelation to those who will succeed us, that they may the more surely look to the Christ of the Bible as their guide in these days of sorrow. Christ himself is the benevolent and wise giver of this revelation from Jehovah, as well as the author of the salvation of man in all the ages. He is the Prince of peace and of life eternal, the giver of strength and gladness to his people in works of righteousness which flow like joyous rivers from the endless and eternally living fountains of faith, hope, and love. Let the reader join in the Christlike toil and labor and help a future generation to a knowledge of the flaming scenes and crimson-arrayed events, which are laid nearer their threshold than ours, which may not be needed by us, but which will be by them. Call it not an impracticable labor. Union among God's people can never be reached before the Apocalypse is read. God has predestinated, fixed, and revealed this fact. In its very first scene every Christian on earth is presented in one body of glorious light. (See Rev. 12: 1.)

From a knowledge of the scenes of the Apocalypse will come a renewed and reënergized faith, which will turn aside the assault of unbelief, adorn God's people in union and righteousness, lead a future age of our sons and daughters in all the strength of glorious prophetic white-robed manhood to deploy in an international phalanx, moving forward, conquering and to

conquer the prophetic red-robed sin of the world, which will then be tenting on the earth in "the fullness of transgressions." Call not the study of these great future events vanity. Your correct translation of a symbolic scene may be the rock of refuge upon which a son or a daughter may securely stand and behold the distress of nations "in perplexity for the roaring of the sea and the billows" when the nations are fallen. A man may toil and labor through the years of a lifetime, may acquire the gold of the fairy-land of dreams, may secure the wealth of the magnate of a modern financial trust—when he has done this, he has secured a crown of vanity, a fading diadem of Christendom. It perisheth, is swept aside, is lost in a day; but he who acquires and digests even a minimum of the great knowledge of these future colossal combines hath enriched not only himself, but his neighbor, and left to his progeny a priceless, incorruptible, and imperishable heritage. The Apocalypse can be read; it is a revelation. Its study is not useless. It is not in vain, neither is it the work of a theorist or to be confounded with idiocratic expostulations. Reason and logic, clothed in poorness of spirit, are the God-predestinated powers which will loosen its floodgates of knowledge and cover the earth with its light like the waters cover the depth of the sea.

THE END.

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